

Our Cover

Is a typical Porto Rican scene. It was secured for us by Miss Lela Taylor on her recent trip to that island, to whom we are indebted also for the wealth of other Porto Rican pictures used in this number, many of which were taken by Miss Taylor herself. The Porto Rico map is the splendid work of Miss Rose Wright in the missionary organizations department of the United Society while Vere Rogers, formerly a missionary in Jamaica, is responsible for the Jamaica map. The Jamaica scenes are largely from the collection of C. M. Yocum.

To societies and groups wanting additional copies of this Caribbean Number for use in their study of the Caribbean area, a special price of ten cents per copy has been made in order that the material contained herein might be made available to the largest number of people possible. Because of the demand for copies for this purpose, no sample copies will be sent out for promotional purposes.

The Preachers—Then and Now

Much merriment has been caused in identifying the aged preachers pictured last month on pages 14 and 15, by photographs made in younger days. To those still in doubt, here is the correct list: Top pictures, left to right: B. F. Clay, N. M. Ragland; bottom row: E. L. Ely, B. H. Hayden and E. M. Douthitt.

Next Month

You'll know why "the world moves forward on the feet of little children" as you thumb through the June WORLD CALL. It's our Children's Day Number and from its lively pages will come tumbling black, yellow, brown, white and red youngsters, all bubbling over with the joy that Christian living has brought them.

Our Post-Convention Pilgrimage

Following the success of the WORLD CALL Alaskan Voyage last summer after the Seattle Convention, strong and insistent requests have been coming to the WORLD CALL office for a similar trip this fall following the Washington Conventions in October. Although WORLD CALL is not, never has been and never intends to be in the touring agency business, it recognizes the desire of its friends for pleasant fellowship during "days off" and is always glad to be of service in bringing such like-minded groups together. So after making a thorough survey of the various points that such a trip this fall could include, it is now announcing the itinerary which includes such a wealth of historic points of interest that we began calling it a pilgrimage before the name suggested itself as the logical one for the trip. Read all about it on the inside of the back cover. Then write for the illustrated booklet. It's a service we are happy to have you use.

WORLD CALL

International Magazine for Disciples of Christ

Published Monthly by

UNITED CHRISTIAN MISSIONARY SOCIETY

Missions Building, Indianapolis, Indiana

Including

American Christian Missionary Society Foreign Christian Missionary Society
Christian Woman's Board of Missions National Benevolent Association
Board of Church Extension

Representing also

Board of Education Board of Temperance and Social Welfare
309 Chamber of Commerce Bldg., 412 Chamber of Commerce Bldg.,
Indianapolis, Ind. Indianapolis, Ind.

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Subscription price \$1.50 per year net in advance; 15 cents per copy.

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Entered as second-class matter at the post office at St. Louis, Missouri, under the Act of March 3, 1879.

Acceptance for mailing at special rate of postage provided for in Section 412, Act of February 28, 1925, authorized December 31, 1925.

Notices concerning change of address should be mailed to United Christian Missionary Society, Missions Building, Indianapolis, Indiana.

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The Wanderer's Shrine

By
Theodore Roosevelt
Governor of Porto Rico

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The folks who travel are many;
You may find them everywhere,
From the man who scales the mountains
To the farmer who jogs to the fair.
And most, when they go a-wandering,
And leave both hearth and home,
Would like some kindly providence
To guard them while they roam.

That is the reason, I take it,
That in rain-storm or in shine,
If you tramp the Old-World highways,
You come to a wayside shrine.

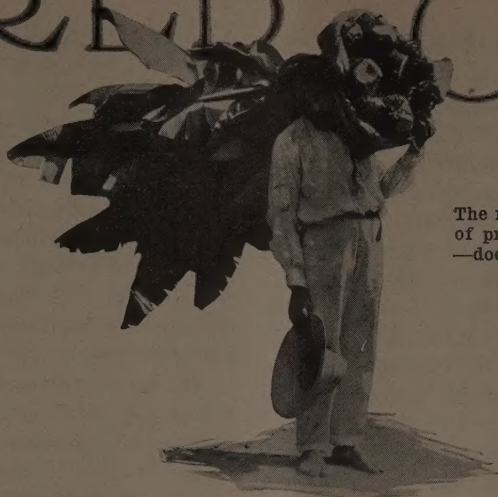
I remember when I was marching
With my regiment plodding behind,
Through the hills and fields of Picardy
That I would always find
Some tiny shrine by the roadside,
Battered and weathered and gray,
With some figure standing within it
To which the people might pray.

I've seen on the plains of China,
Where teeming millions toil
To sweat a bare existence
Out of the fertile soil,
By a bridge that spanned a river,
In a shed of plaster and boards,
For the comfort of those who traveled
Some brilliantly painted gods.

On the desert plains of Asia,
Where the dust devils whirl and shift,
I've seen a wayside temple
Half buried beneath the drift,
Frozen under the starlight
Or scorched by the hot noon sky,
It stood its guard on the highway
While the caravans plodded by.

So whether it be to the virgin
Or some Taoist deity,
To Allah, Brahma or Buddha
Or a Chinese trinity,
When I see a shrine by the roadside,
Bedded in sand or grass,
I, though a Dutch Reformer,
Bow my head as I pass.

WORLD CALL



The native Porto Rican carries the burden of producing the rich products of his land—does he carry a proportionate benefit?

VOLUME XII

MAY, 1930

NUMBER 5

Hello, Little Neighbors!

JUST a group of dots on the map of the world, but since the West Indies first dawned on the horizon of civilization they have held fast the imagination of men. Fought over as prizes, coveted for their natural wealth, idealized for their sheer beauty, they have played a powerful part in the drama of the world. Their history runs red with the blood of patriot and pirate alike as it throbs with the romance of a developing people.

It is toward two of these islands that the eyes of Disciples of Christ are turning in their rotating view of the lands in which they are serving. Jamaica, today a possession of Great Britain, and Porto Rico, flying the Stars and Stripes, abound in opportunities while presenting unique problems as mission territory. Jamaica is the first mission field entered by our people and is the only field today in which we work where the English language exclusively is spoken. Porto Rico is one of two of our fields under the control of the American government where the people enjoy the privileges of American citizenship. Both are nominally Christian. These are facts which have influenced our missionary policy in both fields and have without doubt contributed to the situation which makes it possible for these two small fields to be the first to definitely plan for complete self-support. No wonder we jubilantly greet them as members of our great family!

Yet the very fact that these islands, as well as other Caribbean countries, will soon be no longer regarded by America as missionary territory gives rise to a far-reaching question. Is our future responsibility to be relinquished with the severing of mere organizational ties? Are we to assume that the seed of Christian living, once planted, will flower and flourish undisturbed by the tremendous changes that are shaking the structure of the rest of the world?

"Here, before our eyes," says S. G. Inman, "is taking place one of the most remarkable transformations of the ages. It is not going on by slow degrees, while machinery is being discovered and capital accumulated, as happened in Europe and North America. It is being developed by mass processes, by organized forces. . . . Is it possible to arouse spiritual forces to work for Latin America's spiritual transformation to the same extent that the great industrialists are working for her economic transformation?"

This question is one that strikes at the very heart of our attitude as a great and wealthy nation. Are there other things which we will help these groping peoples to find besides their undeveloped material wealth? Struggling up to a place among the family of nations, these islands, rich and abundantly blessed, are yet seeking the touch of a hand held out not alone for the sharing of gain but for the sharing of God.

HERE, indeed, is a challenge for Christian America from her little neighbors to the south. It is one that cannot be ignored. "Our future is bound up with the West Indies," says Jay S. Stowell, "and their future is bound up with ours. We are neighbors and we cannot run away from each other if we would, and we would not if we could, for, as we become better acquainted, we find ourselves drawn to each other by the common bonds of mutual interest and affection. As neighbors we shall doubtless do and say many unwise things which will cause irritation, but such occasions should be as few and far between as we can make them. The better way is to show such good faith and such fine generosity toward each other that mutual confidence will be built up and placed upon a firm foundation, enabling us to work together at the common task of building the Kingdom of God."

Why a Caribbean Number?

PLENTY of reason. Primarily the increasing importance of the islands economically has brought about some disturbing situations. United States capital is invested in staggering amounts in sugar, coffee and other crops, and where American capital goes, soon there follows the protecting flag. High time, then, that the church people of America, who first interested themselves in that other and greater treasure of the islands—the people—should be aware of what is going on, regarding both the dangers to be avoided in exploitation and the opportunities to be grasped in preparing a Christian citizenry capable of constructive self-direction.

Many mission boards have been at work in the Caribbean area for years. Magnificent work has been done. Now the interdenominational world is focusing attention on four islands in the area most directly affected by American policies—Cuba, Haiti, Santo Domingo and Porto Rico. The last named is the only one of the four in which Disciples of Christ have work, but it is probably the most strategic among those of Latin American culture. However, our brotherhood has also work in Jamaica which, although it is in the Caribbean area, is not under general discussion because it is a British possession and does not concern our government at all and other mission boards very little. The American Christian Missionary Society pioneered in both of these fields for Disciples of Christ, in both instances the work being later taken over by the Christian Woman's Board of Missions which in turn relinquished it to the United Christian Missionary Society upon its formation.

In devoting this number so largely to a general study of the Caribbean area and to our own two fields in particular, *WORLD CALL* trusts that it will serve as a general supplementary text to the current study books which will be used in all churches during the autumn. *WORLD CALL* is especially indebted to Miss Joy Taylor and Miss Edith Eberle of the missionary education department and Miss Lela Taylor of the foreign department, as well as the loyal missionaries on the fields, for their tireless efforts and consistent concern in planning and assembling the data presented.

A New Thing in Foreign Missions

THE following paragraph, when it appeared in the report on "The Christian Message," adopted by the International Missionary Council at Jerusalem, seemed to many fantastic and theoretical:

"We urge that every possible step be taken to make real the fellowship of the gospel. The churches of the West send missions and missions-of-help to the churches of Africa and Asia. We believe that the time has come when all would gain if the younger churches were invited to send missions-of-help to the churches of Europe and America to minister of their treasure to the spiritual life of those to whom they come."

Now, however, although the Jerusalem gathering is only two years in the past, the British Conference of Missionary Societies, in accordance with the suggestion of the Jerusalem report, has sent an invitation to the National Christian Council of India to send a "mission-of-help" to Great Britain in the near future. The National Christian Council of India has voted to accept the invitation, and Bishop Azariah, the president of the Council, speaks of it as "a call to Indian Christianity to crystallize its own experience" in order that its representatives in the West may have a clear message to give.

The same experience will be enjoyed by Disciples of Christ at the World Convention in Washington in October as delegates from many of our mission lands mingle in the fellowship at the gathering, and later move in and out among our churches, crystallizing for us, too, their own experience with the great faith of our fathers. It has long been prophesied that the East would some day return to the West the Christian religion, perhaps in a different dress, and it may be that we are standing now upon the threshold of that day.

Should We Model Mission Churches After Our Own? Or Vice Versa?

MR. AND MRS. HOMER GAMBOE are two of our ablest young missionaries in India. They went to the field in 1921 and served the regular term of six and a half years, returning home in 1928 for their first furlough. They were in America a year, devoting part of the time to study, the greater part, however, being spent in visiting and speaking before our churches. Naturally their first contact with our American churches, after living in the midst of poverty in India, brought to them vividly some striking contrasts. Now that they have returned to their remote field, a letter from Mrs. Gamboe reveals the fact that they are seeing other contrasts as they reenter their work.

She writes concerning the thanksgiving service observed by the little church at Fosterpur, an outstation of Mungeli, on the first day of the new year: "At the ringing of the bell," she says, "the people came across the fields and from the outlying villages and gathered in the little church building, sitting close together on the floor that there might be room for all. Then the beloved leader of the Fosterpur work, M. J. Shah, called each family by name and they came forward—husband, wife and children—and grouped themselves about the table, the father of the family telling what particular thing they were thankful for, and placing their offering on the table. The Shah family themselves set the example and I have not seen a more beautiful sight in India than this fine family of Christians—Mr. and Mrs. Shah, leaders of many years' standing in our mission work, together with their son, Lalit, now a professor in Ewing Christian College, their daughter, Shanti, a teacher in Burgess Memorial School,

Sharola, in her senior year in Isabella Thoburn College, and the two younger girls still in high school—as they stood about the table and sang together, “Take my life and let it be, consecrated Lord to thee,” and then put down their thank offering of one hundred rupees. From this family right down to the very poorest farmer who could give no more than one rupee, every gift was laid down with real gladness and the joy of giving shone in every face. Small wonder that the total offering amounted to more than 350 rupees, an almost incredible sum from this little congregation where already a tithe of every family’s earnings goes into the regular work of the church.

“Can those at home who read this wonder that one just returned from America was impressed?”

Pension Campaign Not to Start Before Fall

THE general thought regarding the promotion and establishment of the contributory reserve Pension Fund for the ministers of our brotherhood has centered upon the raising of at least \$8,000,000 as if that were the only thing necessary, or at least as so far outshading the other steps in the Pension program as to make them seem only incidental. However, those who have been working close to and in the Pension movement know that even the enlistment of the minimum requirement of 2,500 ministers to pay 21½ per cent of their salaries into the Pension Fund was a great undertaking, and that the present ministerial enrollment of over 3,000 is an extraordinary achievement.

No one expected the enrollment of churches to proceed as rapidly as that of ministers. While some official boards have acted on the first presentation of the Pension plan, others have considered it at two, three and even five sessions before finally recommending to the congregation that the church enroll and agree to pay 8 per cent on its minister’s salary. All of this has taken time, and the representatives of the Pension Fund have been more than willing to let the churches act deliberately, because they have found that the more information people have regarding the Pension Fund, the more enthusiastic and unanimous is their approval of it.

Now comes news from the Pension Fund headquarters that at the five conferences of ministers held in February and March in Indianapolis, Kansas City, Dallas, Atlanta, and Washington, D. C., it was unanimously agreed that the enrollment of churches should be continued and that the general canvass for subscriptions toward the \$8,000,000 fund should not be undertaken until the enrollment of churches was practically complete, just as that enrollment was allowed to wait until the enlistment of ministers had passed the minimum requirement of 2,500. This means that the general canvass will not begin before fall, probably in November, although anything like a

definite schedule for that canvass awaits the action of the National Commission on Pensions which is meeting in Indianapolis, April 30 and May 1.

The Pension Church Map that appears on the back cover of this issue is an index of the fine progress being made in the enrollment in the Pension movement of churches and organizations employing ministers. The map locates the first thousand ministers whose membership in the Pension Fund is confirmed by supporting action on the part of the church or other employing agency.

It has been generally agreed that the Commission on the Ministry of over two hundred members, in its two meetings, one in 1926 and the other in 1928, rendered invaluable service in formulating the Pension Plan. The conviction has been growing in the minds of the trustees and executives of the Pension Fund that a similar large and representative commission is needed for the promotion and establishment of the Pension Fund as planned by the former commission, and approved not only in international and state conventions, but by a thousand smaller groups and churches throughout the brotherhood. In addition to its meeting this spring, therefore, it is expected that this commission will meet in connection with the International Convention at Washington, D. C., in October, and in the meantime guide the formation of state, county and local committees throughout the brotherhood.

The Fields Are White—Why Stand Ye Here!

WITH the news that the Pension Fund campaign for \$8,000,000 will not start before the fall, our churches everywhere will now be free to concentrate this spring upon the winding up of the fiscal year on June 30 with an increase in their missionary offerings worthy of their blessings. Already over 600 Pentecostal Sharing Purpose cards have been signed. Since every signer commits himself to the giving of \$100 over and above his giving of last year, this indicates a proposed increase to the general missionary work from this source of over \$60,000. One of our large churches in Indianapolis expects to exceed last year’s giving to the United Society by \$1,000 in spite of serious economic situations faced by many of its members this year.

These are indications that the brotherhood is becoming thoroughly aroused regarding its responsibility to its missionary program. Certainly never before have there been such insistent calls for a daring and determined advance. Never before have the needs been more acute. Never before has there arisen such a general and deep-seated determination that *budget-cutting must stop*.

Although the immediate responsibility of the United Christian Missionary Society is to sustain and carry on the work already established, it is hoped that a

great post-Pentecostal-plan of work will be presented at the Washington Convention, the financial part of which will care for both the clearing of the society's debt and any large advance in the work that may be planned, and that such a program will have the right of way as soon as the field is clear.

Looking to the Future of Our Colleges

SOON after this issue of WORLD CALL reaches its readers, the annual meeting of the members and directors of the Board of Education of Disciples of Christ will be in session in Indianapolis, April 28-30.

This particular meeting has more than ordinary significance because the program will not be confined to the regular reports of the secretaries and routine matters of business. Rather will the whole question of the place and program of the church in higher education in our day and generation be frankly faced. Such questions will be discussed as:

Is the church to be crowded out of the field and all higher education abandoned to the state?

Do colleges, fostered and supported by the church, possess a more Christian atmosphere and turn out a more Christian product than institutions which are not so maintained?

What are the arguments and reasons in our day which are valid as to why the church should maintain colleges and universities?

These and similar pertinent questions are claiming the attention of the whole educational world today, and the Disciples of Christ are fortunate in having a Board of Education that faces them honestly and squarely. Upon this fearless attitude depends the future of our educational program.

Will We Still Dream On?

HOW red are the "Reds"? Unemployment riots and demonstrations in many cities throughout the country during past weeks have been very generally laid to "Red" and Communist activities by the press. The simple fact, it seems, is that the "Reds" have had little to do with the matter, outside of the activities of a few agitators who took advantage of conditions with whose creation they had nothing to do and out of them produced a number of demonstrations. The country is now passing through one of the most serious industrial depressions in years. Astute observers saw in the President's call for a conference with industrial leaders following the stock market debacle last fall, signals indicating the approach of a hurricane on the financial and industrial seas. Reports from all over the country indicate widespread unemployment and considerable suffering. American Federation of Labor reports from twenty-four cities showed 22 per cent of their members unemployed in January and 21 per cent in February. Reports released by the Family Welfare Association of America

show that charity societies throughout the country have been faced with 100 per cent increase in relief expenditures and a 200 per cent increase in unemployment among the families they are helping.

Yet neither the American Federation of Labor nor the charity societies give us a complete picture of the situation, since below the well-organized and protected group constituting the organized section of labor, there are the unorganized trades and unskilled laborers who are the first to feel the effects of industrial depression. It is characteristic of workers that they do not appeal to charity until reduced to the last extremity. One hears reports of men returning to work after long layoffs and fainting at their machines from hunger. In one authenticated case a corporation returned 127 men to work and a canvass showed that 46 of them came to work without even so much as a cup of coffee for breakfast. In such soil almost any radical doctrine takes root easily.

When so conservative a leader of labor as William Green, president of the A. F. of L. and arch-foe of Communism, publicly warns the business interests of America of the danger of revolution due to hunger and want, it is time for people to awaken from their dreams of prosperity created by unearned increments and face the stern fact that more than 70 per cent of the people are not partakers of their prosperity.

The Judge Hands Down a Decision

JUDGE Lewis L. Fawcett, Justice of the Supreme Court of the State of New York, says:

"Permit me to state that my experience during twenty-three years on the Bench, in which time over 4,000 boys under the age of twenty-one years were convicted of crime before me, of whom but three were members of a Sunday school, has satisfied me of the value of Sunday schools to the community, in helping safeguard it, to the extent to which Sunday schools exist, from the growth of criminals. My experience also satisfies me of their value to the individual. In 1902 cases of suspended criminal sentences in each of which a minister, priest or rabbi became interested at my request, only sixty-two of the boys were brought back for violation of the conditions of parole. I believe the reform in the remaining cases (over 1,000) was prompt and permanent. In fact, I regard our Sunday schools, including those of all faiths, as the *only effective means to stem the rising tide of vice and crime among our youth*. Society carries the heavy burden of criminality chiefly because of the lack of religious training of the youth. If all the children could be kept under the influence of the Sunday school and the grown-ups were active in some church we could close our prisons and jails, instead of being compelled to enlarge and increase their number. The problem of youth is the problem of humanity. There are over 17,000,000 boys and girls in this country growing up without moral training from any source, Protestant, Catholic or Jewish.

Looking from the battlements of Morro Castle which commands the entrance of the harbor at San Juan, Porto Rico



A wall across the island connects this castle with the Castle of San Cristobal, both being relics of the days of the Spanish Conquistadores

Behold! The New Caribbean

By SAMUEL GUY INMAN

Again the Disciples of Christ have made a worthy contribution to the education of all communions in world missions through the work of Samuel Guy Inman whose latest book, "Trailing the Conquistadores," will be used as the adult mission study book on the Caribbean area by all churches in their 1930 study. Mr. and Mrs. Inman were for ten years missionaries under the Christian Woman's Board of Missions in Mexico, where their outstanding service brought them wide recognition. In 1916 Mr. Inman was appointed executive secretary of the Committee on Cooperation in Latin America in which capacity he is still rendering inestimable service not only to the mission boards but to the United States government as well. The following article is taken from the manuscript of his book which comes from press June 1. As a result of final editorial work, the material may not appear exactly as quoted herewith

AMERICANS who desire to go to the West Indies may feel that they have the best of examples. The only time that George Washington ever left his native land was for a vacation in the Barbados in 1751. George's older brother, Lawrence, had contracted tuberculosis while accompanying the English Admiral Vernon, for whom the Washington estate was named, in an expedition to oust the Spanish from Colombia. Both Washingtons were swept along with the enchantment of those tropical islands. As they drove out into the cool of the evenings and beheld on all sides the fields of sugar cane and corn and the great groves of tropical fruits, the fertile charm of the land possessed them. George Washington never forgot the enchantment of the West Indies.

Neither does the modern tourist forget it, who finds added to the romance of the conquerors and the buccaners the charm and the gayety of light-hearted Latin life, the lure of a sea as blue as indigo and coral reefs as white as alabaster, of brilliant verdure and flowers and illimitable sun—or star-filled sky.

More and more thousands of us are spending our winters in the Caribbean, lured by advertisements of the multiplying cruise ships which tell us that "down the long aisle of the Gulf Stream we may attend the

luxuriant performance of islands and peoples in the great theater of our own Caribbean Riviera," where the bustling rigors of northern winter melt into the serenity and content of southern waters.

The curtain of the cruise usually rises upon Porto Rico, the "rich port" founded by Ponce de Leon in the course of his quest for the Fountain of Youth, the Casa Blanca of that romantic explorer still raising its gleaming white walls above the water front of the capital, San Juan. Every port is stamped with its peculiar individuality, and over all is the glamour of romance, an influence with which, unfortunately, Americans do not too often come in contact. "But if you voyage with us," say these insistent booklets, "you will see harbors where Columbus and Cortes dropped anchor; seaports where once grim Teach and Bluebeard roistered with their crews, fortresses founded by Hawkins and Ponce de Leon; cities sacked by Drake and Morgan; towns which sheltered Pizarro, Raleigh, imperial Josephine and Nelson." And we believe it. For we have been there and we doubt the ability of the most seductive modern phrase to exaggerate the picture.

Let us look now for a moment at the flight of Colonel Lindbergh over the seven thousand mile circle of this same Caribbean Sea. The greatest pioneer of the

A glimpse of the winding mountain roads that thread the island of Porto Rico



world's newest mode of transportation, four centuries after his adventurous predecessors, opens up an airway trail which will be followed by innumerable others. What a difference between the anxious months of Columbus' voyage and the flight of Lindbergh!

The schedule of modern air flight: first day, Florida to Havana, Camaguey, Santiago, where the night is comfortably spent; second day, Port au Prince, Haiti, Santo Domingo and on to Porto Rico; third day, the journey to the ancient Port of Spain in Trinidad; and another to Dutch Guiana—to Paramaribo, 2,685 miles distant from the starting point, but only four days' journey by air. Thence retracing his way a little, the flyer goes to Maracaibo, Venezuela, and to Curacao of the Dutch West Indies, which is a bit of Holland on the Spanish Main. Thence he flies to Panama, and along the two thousand mile route already established, from Cristobal through Panama City to Punta Arenas, Costa Rica; Managua, Nicaragua; Tela Honduras;

Havana, and back to Miami, Florida. A matter of about a fortnight is this journey, fourteen days if the weather is fair. No months of anxious waiting for news on the part of those left behind, no lack of forewarning as to weather. Regularly, at intervals of ten minutes, the pilot receives weather reports of conditions into which he is advancing. At intervals of fifteen minutes he reports how he is proceeding. Who knows the secret of what the future holds for these little known parts of the world? After all these centuries of isolation, they are suddenly but a few days' journey from the center of civilization.

If the casual tourist desires to look beyond the surface, he will find these beautiful islands, like the rest of the world, full of human problems. Industrial conditions in most of the West Indies are more than ever depressing and urge solution. Some economists and students of social science point out that these tropical lands are being exploited by capitalists and investors.

(Continued on page 22.)



One of the Red Cross houses built for refugee families following the cyclone in Porto Rico in 1928

Lights and Shadows in Jamaica

The Hidden Wealth of the Queen of the Caribbean is in Human Lives

By OSWALD PENSO



A Timothy of S. H. Bartlett, one of our former missionaries in Jamaica, Oswald W. Penso has been in America four years preparing himself for Christian work in his homeland. He is now a senior in Drake University, Des Moines, and has been called to the pastorate of the Duke Street Church, Kingston, his home church and the oldest mission church of our brotherhood. His father, George N. Penso, is a prominent merchant of Kingston, a lay-preacher and senior elder of the Duke Street Church

THE island of Jamaica, because of its central position, is recognized as the key to the Caribbean; it was indeed the great center of the buccaneers and pirates in the days of Morgan and Kidd. Because of its position at the head of the Atlantic side of the Panama Canal and a possible Nicaraguan Canal, the "isle of springs," this tropical paradise, has experienced prodigious development. The glimpses of the island throughout a day's sail thrill one with expectancy as the palm-skirted bays and inlets, backed by the splendor of Blue Mountain rising nearly seven and a half thou-

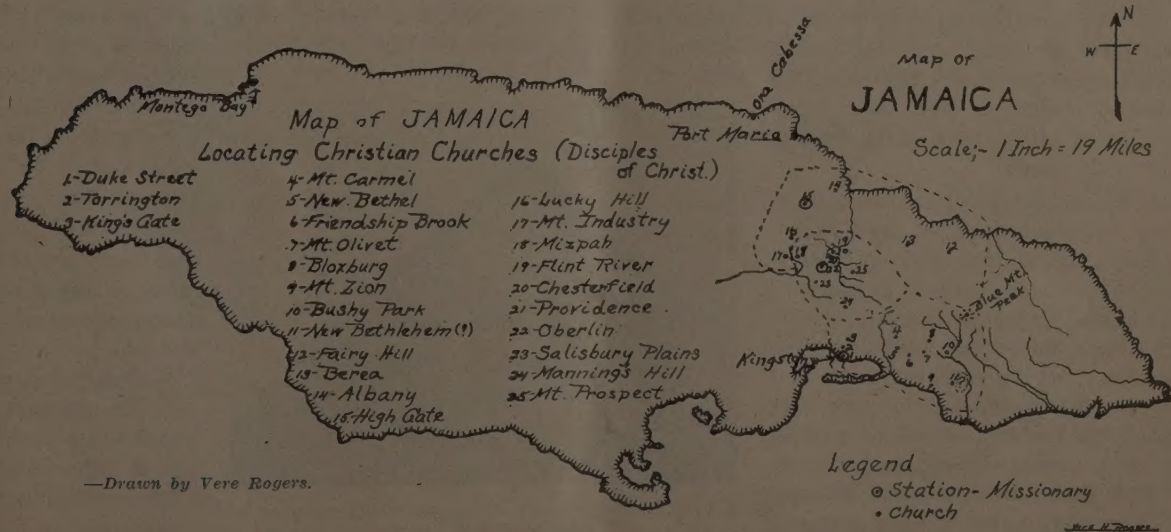
of inspection. One sees little of Port Royal now but prior to 1692 it was the City of Gold, famed as the richest and most wicked city in the world, the pirates' Babylon; but it vanished almost completely as a result of the earthquake at that time. Leaving Port Royal the steamer makes its way into the magnificent Kingston harbor, judged one of the seven best natural harbors in the world; thence to Kingston, the capital city, with a population of 75,000 people.

Here one is sure he is in the tropics; the atmosphere, the strange pleasant odors of spice and fruit, the lavish smell of sugar, hold one in their spell. After customs inspection one is importuned by polite cab drivers with American-made cabs to ride in the busy streets. Those who think of tropical cities as being ill-kept are surprised at the clean-paved streets and modern business houses. These houses are built low as a precaution against earthquakes. Alert, well-clad business men and women mingle on the streets with a less polished and less prosperous class who loiter in the typical happy-go-lucky way one ascribes to the tropics. A few minutes' ride takes one to King's Street, the chief business district of the city. Two blocks on either side extend the public buildings designed by Sir Charles Nicholson and representing the finest architecture in the British West Indies. On this street is found the Anglican Parish church, one of the capital's monuments to Protestantism.

sand feet above the strand, show its verdure under the brilliant sunlight.

Passing the Palisades the steamer makes its way to Port Royal where white-clad officials make their round

At the opposite end of this street is the market place



where thousands from the rural districts sell their stock of tropical products — cocoanuts, bread fruit, mango, pimentos, "jackass rope," (as the native tobacco is called when made into long ropes), and many other delicious and strange fruits and vege-

tables. Many curious whips, beads and grotesque figures made from cocoanuts are offered for sale. These people indulge in much good humor and an occasional brawl is not an uncommon sight.



New Bethel Christian Church is typical of the many little white chapels that dot the mountain sides in Jamaica

standards will permit. This is made more pronounced since the assumption of the burden of self-support which the Jamaican churches have so recently made. The Jamaican churches, in their 1929 convention, definitely went on record for self-support, their plan being that the appropriations from America would decrease across a period of six years until 1936 when the churches would have assumed their own support. At present the work is fifty per cent self-sustaining. The transitions of the past ten or fifteen years are keenly felt and this adjustment must depend en-

tirely on the religious training of an enlightened church. A new economic order must be motivated out of the principles of this self-supporting church. For instance, the laborer in Jamaica today receives around three dollars a week. This goes for food, clothing, housing, and other necessities, leaving little for the development of his spiritual side and the support of the program of the local church, to say nothing of his gifts for others. To meet this situation a dynamic leadership and more adequate equipment are needed.

The problem of the church is better understood if one knows something of the physical surroundings of the church itself with its consequent influence. It is deplorable that the tenement system is so felt in the lives of many of the members of our churches, the members who live in "yards" the landlords of which are interested, not in comfort, not in sanitation, not in the respectability of its occupants, but in the money receipts from the small rooms which he owns. Furthermore, within a few blocks of the churches may be found halls of vice, among which the saloon is the most numerous and conspicuous.



As our only missionary family in Jamaica, Mr. and Mrs. Matson are carrying on in a fine way

On North Street is the Catholic Cathedral, the finest church building in Jamaica, adjoining which is the St. George College, a school of secondary education established by the Jesuits. A ride of five and one-half miles takes one to the beautiful and famed Hope Gardens. There one is enraptured by the abundance of tropical plants so cultivated as to make an amazing spectacle. In connection with these gardens is a botanical garden of rare merit.

Jamaica College is passed on the way, the Oxford of Jamaica, which maintains secondary education with preparation for English colleges. The beautiful home of the Governor, King's House, may also be visited on the return. Other mansions there are which are even more pretentious, the more pretentious ones often being the homes of dealers in rum, their homes standing in pitiful contrast to those of most of the users.

In this beautiful city the Disciples of Christ have three churches, Duke Street, the oldest mission church of our brotherhood with a membership of around 500, Torrington, with a membership of 600, and King's Gate, where a smaller group worships. All are endeavoring to meet the problems common to any city church, the problem of making religion vital to a people who are awakening to an English-American cultural stimulus which is greater than present economic



A part of the group of Jamaicans which worships at our Lucky Hill Church

Leaving the city with its problems, a visit to the country is interesting and refreshing.

(See page 22.)

What Ho! for Porto Rico

A Trip Through the Island Locates Our Mission Work

By LAURENCE and MARIE GRANGER

LET the reader imagine that he is sailing through the West Indies on a large tourist ship, and is to visit Porto Rico for one day. He had written some of our missionaries of his expected visit, and they have carefully planned as much as one day could possibly hold. Early in the damp, warm, beautiful morning the ship comes sailing into the San Juan harbor. It is a joy to greet someone "fresh from home," and we start off by auto.

We arrive in Rio Piedras, the center of education for the island. Here is the Union Seminary where we train our young men for the Christian ministry. From here each week-end they go to their preaching points. There we meet Mr. and Mrs. C. Manly Morton who ably represent the Disciples of Christ at the Seminary.

From Rio Piedras we drive to Guaynabo, a town of about two thousand people. One of our newest churches is built here at a cost of about \$7,000. It consists of a splendid auditorium and three Sunday school rooms. From here go the young people and their pastor to inland points bearing the gospel.

After fifteen minutes' ride to the west on a fine road we reach the real center of our work, a most hopeful place for the future. There are two large churches in the town of Bayamón, one recently inaugurated. This

latter church, called after the main highway which runs through the town Comerio, cost around \$10,000 and is the climax of our new building projects undertaken after the storm of 1928. It is in charge of one of our ablest young pastors, Carmelo Alvarez, himself a Seminary graduate. There we find a lively Christian Endeavor Society, promising much material for the future leadership in this section. Vicente Ortiz, who was our delegate to the Habana Conference, is the pastor of the other church in Bayamón.



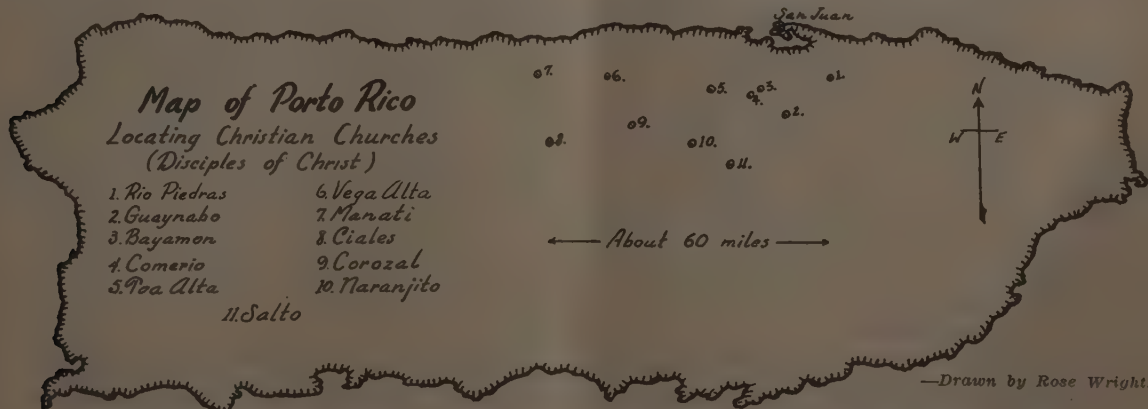
"Pirates bold your hearts to hold" are the gay Grangers
—Marie and Laurence, Jr., Laurence and Margaret Joy

From this town of 2,000, we reach out in all directions. Within the last twenty years we have established eight permanent country centers of evangelization. With American ranchers settling around Bayamón, providing steady work and better homes for the rural folk, we are looking forward to the day when the churches in this community will become self-supporting.

Rapidly we go along the coast route road leading westward. The beautiful, flamboyant trees form nat-

ural archways of brilliant red blossoms. We are in the very heart of our work now, with several small chapels located only a short distance in the interior, both north and south from this highway. We shall only mention them, Sabans Seca, Gutierrez, Candalaria and Pajaros.

Our pastor, Juan Martinez and his wife, Dona Fela,



In addition to our town churches we have sixteen county chapels and fifteen other preaching points



A part of the group which is proud to claim the New Central Church at Bayamón as its church home



A glimpse of the Guaynabo Church and a typical home in the community it serves

of Candalaria, insist that we lunch with them before going on. They treat us to Porto Rico's national dish, *arroz con pollo* (rice with spring chicken) and delicious coffee.

Next we go to Toa Alta, a small town awakening to the message of the gospel under the direction of Manuel Vila, one of the best preachers of the Island and our oldest ordained minister. From here we go on a splendid but narrow road to Vega Alta where we shall meet our pastor, Augusto Cotto Reyes and his happy family. His church and work in the country are flourishing and promise well for the future. This field is important because of the large sugar cane industry.

Continuing westward we pass through many grapefruit plantations until we reach the city of Manati. Here we meet Miss Florence Mills, the efficient and faithful mission secretary and treasurer. Juan G. Rivera is the minister here, known

over the entire island for his work in education and modern church methods. He is our best prepared man and under his leadership a splendid church plant has just been completed.

We now climb upward into the interior until we reach the beautiful little town of Ciales, meeting here Mr. and Mrs. V. C. Carpenter, the pioneer missionaries of our field. Ciales is the center of a large rural field, where we still have access to districts barely touched with the gospel. Esteban Hernandez is one of our ambitious young ministers of the country here, and is doing a remarkable service among the rural people. In town resides Angel Beauchamp and his wife, Dona Consuela, educated and refined and doing honor to the women of Porto Rico. Indeed, the women of our

mission are worthy representatives of Porto Rico's new day.

From Ciales we go north and east on a dirt road to Corozal. We wind along through the hills for about two hours, wending our way back toward Bayamón, and San Juan. Corozal is an old Catholic center but the work here in the hands of Virgilio Gonzales and his brave wife is making headway in an encouraging manner. Recently we were able to build a pastor's home back of the church, the first floor of which serves as an educational plant. Still going eastward

we arrive within an hour at the poverty-stricken town of Naranjito nestling in the hills, where we have a church under another young graduate of the Seminary by the name of Armando Pollock. From Naranjito our work extends back over rough trails to two small rural districts, Anonas and Maná.

Fifteen minutes out from Naranjito we

connect with one of the main highways on the Island which runs southward to Ponce. Over this precipitous road we come to the beautiful Salto Chapel, our farthest inland church south. From this point we can look out across the river and see the hundreds of tiny thatched huts scattered over the mountain sides where live many of our church members.

Returning on the same highway we see high on a distant ridge, eastward, the chapel of Barrio Nuevo. We wish that there was time for you to make a horseback trip to that chapel but that would be a day's experience in itself. Country work such as is being done here is most gratifying, because from these fine rural people many of our Porto Rican leaders have come.



Typical of our many country churches in Porto Rico is the Pesa Church



Miss Fanny Carlton, Manati, Porto Rico, where she has served ten years as a missionary

On this road we pass within an hour other important mission centers, Dajaos Abajo, the trail to Dajaos Arriba and Buena Vista. This highway brings us to Bayamón from the south and from here we return to San Juan to deliver our guests at the boat before sailing time. We hope that you have enjoyed this glimpse of our mission field on this charming island of Porto Rico, and that you have a better understanding of God's task among her people. Deeper than the scenic beauties you have glimpsed, deeper than the tangible evidence of Christian work you have seen in church buildings and equipment, is the real wealth of this island—the souls of men and women awakening to the power of the gospel.



Miss Florence Mills has given eighteen years to Porto Rico. She is the able mission secretary

Turning Over the Helm

Porto Rico Follows Jamaica in Planning for Self-Support

By LELA E. TAYLOR

IT IS a significant thing that during the last year two of the fields of the United Christian Missionary Society have definitely adopted plans for self-support. In June, 1929, Stephen J. Corey went to Jamaica and worked out with the national workers and the missionaries there a plan leading to self-support within the next six years. In the August, 1929, *WORLD CALL* will be found a very definite statement of the program for this, our oldest field of missionary effort. At the request of the workers in Porto Rico, I spent ten days during the month of February with them in making plans for the second of our fields to undertake a definite program for self-support.

The Christian Woman's Board of Missions entered Porto Rico in 1900 soon after the Spanish-American War when Porto Rico was annexed to our government. The territory in which we are working includes about 300 square miles on the north central side of the island, the population of which is about 130,000. This is about the average of 438 people to the square mile. We are at work in eight towns and twenty-six rural "barrios." Because of the school system inaugurated by the United States government, the only educational work in which we are engaged is the Evangelical Seminary, which is a union institution located at Rio Piedras. Six communions cooperate in this institution. The Seminary is strategically located across the campus from the University of Porto Rico, and our

students have the full privileges of that institution. This has resulted in a much better-trained ministry than we have in most of our fields. This year we have five students in the Seminary, and the president of the board of trustees on the field is one of our pastors, Juan G. Rivera, a Seminary student who later received his M.A. degree at the College of Missions. Mr. and Mrs. C. Manly Morton are our faculty representatives there, and are doing an outstanding piece of work not only in the Seminary itself but in the community as a whole. We also cooperate in the Union Press and book department, publishing a semi-monthly union paper called the *Puerto Rico Evangelico*. Our work aside from this union work is wholly evangelistic.

We have twenty-eight churches. Several of the newer buildings are of concrete but the others are frame structures painted white with green trimmings and located out in the rural communities. They remind one of lighthouses on the hillsides. Our rural work is unquestionably the best in the island. It has been under the direction of Mr. and Mrs. V. C. Carpenter and Mr. and Mrs. Laurence Granger. The other two missionaries on the island are Miss Florence Mills, who has served for eighteen years in Porto Rico and is the efficient secretary and treasurer of the mission, and Miss Fanny Carlton who has done a fine work among the women and who is home on sick leave at this time. We have a membership of 1,379 in our

churches, 200 of whom were baptized last year. We have 16 well-trained pastors.

In the ten days that I spent on the island it was my privilege to visit the work of the other boards, making a journey straight across the island, and almost the whole way around; and it was my privilege to talk with the leaders of the work of the various communions. The missionaries made it possible for me to have unhurried conferences alone with all of our pastors and we talked through what sort of organization the Porto Ricans themselves would like to have as they undertake a definite plan for self-support. Then all of the missionary workers and the Porto Ricans came together for a day while we worked out the plan for the missionary organization, and a definite understanding in regard to the new plans for self-support. There are several outstanding features of this new situation which will be of interest. The Porto Rican churches will attempt to reach self-support in ten years, it being understood that the current expense budget will be reduced each year ten per cent of the present year's budget, and that appropriations, instead of being made as they have been in the past to the pastor, will now be made to the churches. The churches will be able to make their own programs, decide what their pastor's salary shall be, and after they have made provisions for the ten per cent reduction which will be made in the mission appropriation, they will be able to work out just as large a program as they can undertake.

There are still several outstanding needs. Miss Mills and Miss Carlton are greatly in need of a missionary home. We own the lot next to the Manati church and should erect a missionary home which would serve



Pastors, missionaries, and other leaders in Porto Rico

through the years our share in the union impact of Christianity on the island.

To quote from the *Survey*: "Porto Rico is a very strategic Latin-American field. It is the meeting-ground of the two cultures, Latin and Anglo-Saxon. Both English and Spanish are official languages. In its thinking is being conserved and fused the best of the thinking of the two continents. Porto Rico is important not only from the standpoint of its own needs, but in an equal sense from the standpoint of what it can be made to mean to the whole Latin-American field. If the proper attention is given to the development of its churches to a self-supporting basis, the proper support given its Seminary to enable it to do in a spiritual way what the University of Porto Rico and other institutions are doing in general education, the whole of Latin-America will be the gainer in the



The Sue Sublette missionary home at Ciales, Porto Rico, now serving as the home of Mr. and Mrs. V. C. Carpenter



The home of Mr. and Mrs. Morton on the seminary campus

these single women while they are on the field, and would later make the pastor's home. Then there is a great need for a new building or remodeling of the old building at Vega Alta, and a new building at Ciales. When we have done these things we have gone a long way in meeting the real needs on the field, and by standing by to help when there is an emergency, I feel that we can with safety withdraw much of our financial support in ten years, maintaining of course

end and the Kingdom of Christ will be greatly strengthened."

It is with real devotion to our Master that the part of our brotherhood which is located in the Caribbean area is struggling to meet their own needs in the coming days in order that the money which has been spent for the support of the work there may be released for more needy areas of the work. What a challenge it should be to the churches in the homeland!

An Expert Evaluates Our Churches

The Wise Use of Our Building Fund Provokes the Admiration of a Religious Leader

By WADE CRAWFORD BARCLAY

Secretary of the Joint Committee on Religious Education in Foreign Fields who has recently returned from a tour of inspection through the Caribbean countries



Our new Comerio Street Church, Bayamon, Porto Rico, furnishes an example of the type of church architecture our mission is providing

I SHOULD like to offer a sincere word of congratulation to the United Christian Missionary Society in appreciation of the wisdom shown in the use of the Reconstruction Fund in Porto Rico. I was particularly impressed with the strategy of your leaders in erecting chapels in several important centers which make provision for a graded program of religious teaching and for recreation. The new church building on Comerio in Bayamon presents a remarkable combination of beauty and utility. It will appeal strongly to the Porto Rican people as a place of worship—a veritable house of God, and at the same time offer the possibilities of a modern program of religious education. These new churches will go far toward typing the new church architecture of the island for all of the Evangelical denominations.

How greatly such stimulus is needed can be fully realized only by one who has traveled the length and breadth of the island with lamentation for the poor little shacks that in so many cases pass for churches. Even the few larger and better buildings, with few

exceptions, make little or no provision for an educational program. My heart was made glad by these new buildings of yours. Small as some of them are, the blessed children have not been forgotten, and in the separate rooms provided for them the Beginners, Primaries, and Juniors may sing their own hymns, pray their own prayers, and in their own way learn to love and worship and serve the Father.

There is a great work to be done in Porto Rico. The poverty of the people and their eagerness for a more abundant life combine in an appeal which no heart can resist. Again and again as I looked upon their need and considered how little in the aggregate our combined Christian forces had done to relieve their material and spiritual wants my thought reverted to the Word: "If any provide not for his own . . . he hath denied the faith, and is worse than an infidel." For these are our own people! They are of our American household, and they have a claim upon us which none of us can deny.

Talking Pictures

of

Porto Rico and Jamaica



Young Jamaica
seems a little
dubious about it
all



Going to market requires some head-work in Jamaica



"Psittacosis,
what's that?" cry
the chattering par-
rots that abound
among Jamaica's
plumed denizens



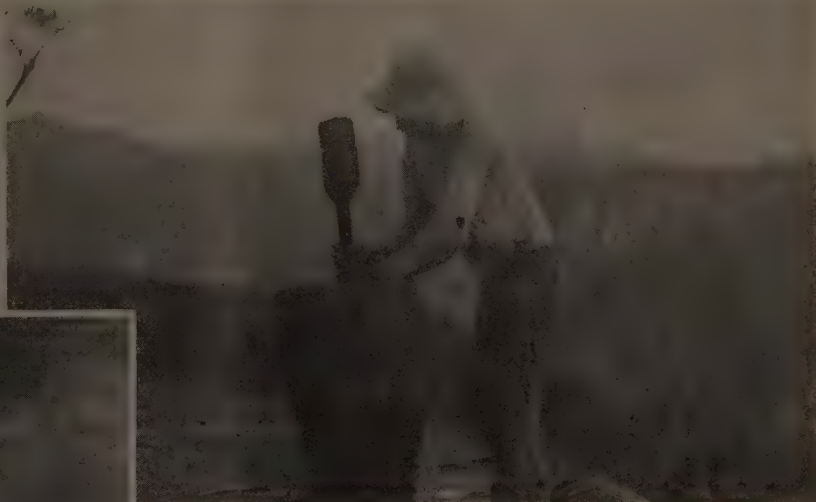
Yes, here they
are—bananas being
loaded for the
market in Jamaica



It's "Home, Sweet, Home" to the typical Porto Rican mountain family



The market-places of Porto Rico are gay, friendly places



Right: A primitive coffee grinder far up in Porto Rico's mountain fastness



A typical street scene in a Porto Rican town

Left: One of the picturesque sentry boxes on the historic fort in the harbor at San Juan

Polishing the Diamonds

The Radiating Influence of the Union Seminary in Porto Rico

By C. MANLY MORTON

Missionary in Latin America since 1916



Manly Morton is one of the capable professors in the Union Seminary

THE Evangelical Seminary is responsible for this movement."

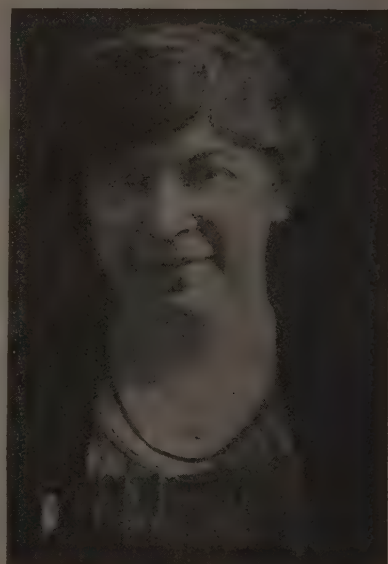
The occasion was a conference of leaders representing six denominations, to consider the union of the churches of these denominations in Porto Rico. The speaker was a graduate of the seminary and the representa-

which the evangelical Christian message has penetrated into the hearts and lives of the Latin peoples is the unimaginative way in which our Anglo Saxon theology, dominated largely by Teutonic and Scotch influence, has relied upon its logically perfect statement of dogma to overshadow the mystical elements of

tive of one of the most powerful groups of churches on the island. The "movement" to which he referred was that for Christian Union.

"I like the reverently scientific manner in which you people carry on your work." The speaker was Dr. Myron Seudder of New York after spending a morning in the classrooms of the Evangelical Seminary. "You do not find," the speaker continued, "this combination of frank, open-minded scientific approach, and sincere reverence in the classrooms of many of the seminaries of our country."

Truth is more than information. The person who knows only the dogma side of truth is as far—at times farther—from being free as is the one who is ignorant of logical statements. There is a large plus element in truth which consists of sympathy, understanding, love — attitudes toward our fellow humans and toward Divine Personality. There is little doubt but that the principal reason for the slowness with



Mrs. Morton shares with her husband the representation of Disciples of Christ at the union school

truth. From the beginning of evangelical work on the island thirty-one years ago, there has been a small group which has seen far enough to realize that this island and the rest of Latin America can never be won to Christ through the preaching of Anglo Saxon missionaries. They also have seen that the task will be even more difficult with a poorly prepared native ministry, for if there is any one thing which the Latin disdains above all others it is ignorance and lack of culture in high places. However, a highly trained ministry needs no apologetic, here or elsewhere.

For twenty years the various denominations struggled along trying to meet this need through the instrumentality of small denominational institutions. Then out of the deep travail of spirit the union seminary—known officially as the Evangelical Seminary of Porto Rico—was born. It was based upon mutual confidence and respect and a passionate desire to serve



The present Seminary building is overcrowded and inadequate

best the Kingdom of Jesus Christ in this island and in the world. It has never attempted to formulate a creedal statement either for teacher or pupil. The methods of its classrooms have been those of the laboratory. Its principles of teaching have been those of thought-stimulation and character development rather than those of mere information-imparting. It has sought to create the highest loyalty to Jesus Christ, the fullest enthusiasm for his leadership, and the deepest consecration to the task of service with him for humanity.

At the head of the in-stitution from its inception is a Pennsylvania Scotch-man who knows his sys-tematic theology up and down, crossway and diag-onally. At the same time he is a real teacher and knows how, sometimes, to dream. He insists, not only in his own department, but in all of the others that the students come in contact with the best that history has to reveal, that they be disciplined to think clearly and logically, but at the same time they understand that the exact terms in which they state the faith are of infinitesimal importance by the side of the effect of that faith upon their own lives and the lives of those to whom they minister.

Psychology, sociology, and education are required

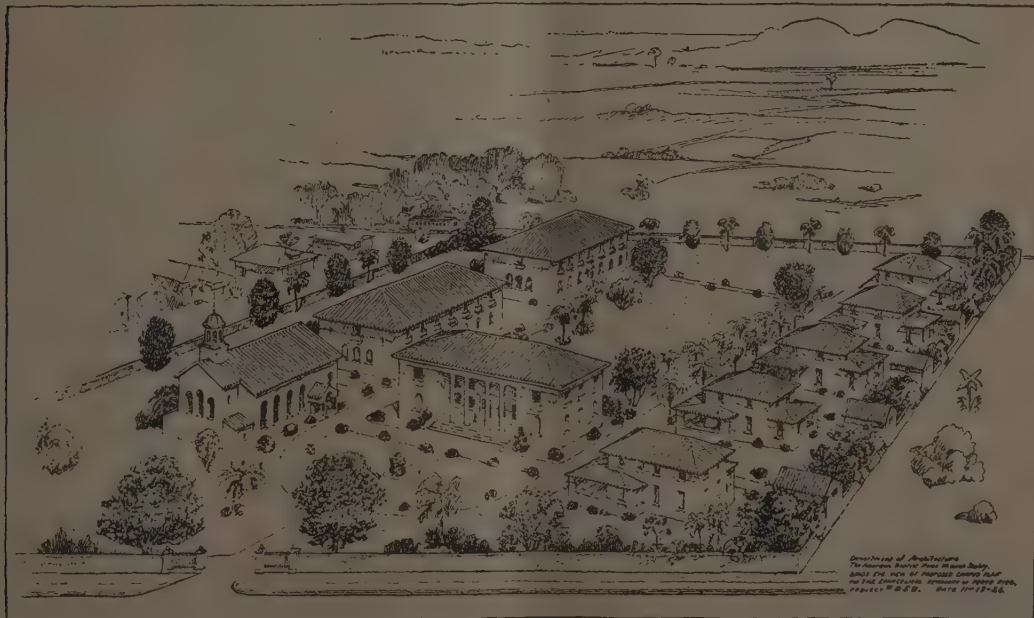
subjects in every course. Not only psychology, sociology, and education of the classroom, but in the field of practical activities. Each student is required to undertake and carry through some piece of Christian service under the supervision and direction of a member of the seminary faculty. This is not always in established churches, but often a student is sent out into a new territory and required to start from the ground up. Of course in this he has the benefit of supervision and council. The office door of no professor is ever closed except during a private conference. The students are encouraged to enter and freely discuss their ideas, purposes, problems, and plans.

For the second time within a period of fifteen months the Seminary has been asked to take over the relief work of the local Red Cross, straighten out its tangles and put the work on a scientific basis. Students are used for all investigations under the direction of a member of the faculty. A course offered this year for the first time in the Social Problems in Porto Rico is proving of intense interest and helpfulness.

The student body this year represents seven denominations and four nations. Graduates are at present working in seven different nations of the world.



A group of Disciples of Christ students attending the Seminary



Proposed new plant for the Evangelical Seminary of Porto Rico which will increase the capacity of the seminary about threefold. The total cost will be about \$250,000

Calls are constantly on file from different parts of Latin America asking for trained men.

When the Evangelical Seminary was formed in 1919 the Disciples of Christ were a small, unimportant, un-influential group, occupying a very restricted territory and with no prepared ministers. It was even suggested by some of our own people that we give up and withdraw from the island. The suggestion became very near being a reality. However, the larger-visioned policy of another group prevailed and instead of withdrawing we entered into the movement for a Union Seminary. During these eleven years since that eventful day our territory has doubled, our membership has increased 126 per cent, and our offerings 236 per cent.

During the year 1929, five students of the Disciples of Christ ministered to churches which reported 26 per cent of the baptisms, 27 per cent Bible school attendance, and 28 per cent total offerings for the entire mission. Present students, together with the pastors who have been graduated from the Union Seminary since its formation in 1919, minister to churches which last

year reported 75 per cent of the baptisms, 66 per cent Bible school attendance, and 78 per cent total offerings for the entire mission. Our biggest Bible school is in a church ministered to by a seminary student.

During the present year three faculty residences have been erected. As soon as funds can be secured work on the administration building and one dormitory will be begun. The present building is altogether inadequate. When the new buildings are provided the campus will be one of the prettiest and the whole plant one of the most modern on any mission field.

The Evangelical Seminary has never advertised. It has the distinction of having never even issued a catalogue. It wishes its work to be judged strictly by the type of minister which it turns out. It has a vision and it is willing to dream dreams. It has a passion and is willing to give itself fully in order to reach its goal. Unevangelized Latin America lies before it. It has but one hope and one aim and that is to do its full part in the great task of giving the simple message of Jesus Christ to the world today.

Another Hand Across The Sea

America Lends Help in Training the Crew

ACROSS the years Southern Christian Institute at Edwards, Mississippi, has had a very definite place in the training of our native mission force in Jamaica. Largely because there has been little opportunity in the island to train its youth for Christian service, Jamaica has sent more than two score of its young men to our home missionary school at Edwards. Many of these, after graduating from the school, continued their education at other of our colleges and returned to Jamaica well prepared to fill responsible positions of leadership. Without doubt this gradual but consistent development of its native leadership is one of the primary factors in the situation which has enabled Jamaica to become our first foreign field to plan definitely for self-support. The link thus formed between what we usually term our home and foreign fields is another illustration of the glorious unity of our work.

The first two students to enter Southern Christian Institute from Jamaica came in 1895. Louis Thomas went back to his island home following his graduation and did a very fine work as a minister but lived only a few years. His companion, Arnold Shirley, continued his education at Eureka College, Illinois, returning later to Jamaica and served our churches about thirty years. He is now retired due to ill health.

Of the others in active service today: E. W. Hunt is pastor of Providence District and a member of the Executive Committee of the mission. J. Gordon Hay is pastor of our Torrington Church in Kingston and also a member of the Executive Committee of the mission. George S. Shirley followed his work at Southern

Christian Institute with additional training at Eureka College and is now pastor in the Oberlin District. Wheeler Darby is doing an effective work as pastor of the New Bethel District. Edwin J. Robertson is the splendid pastor of the Mount Healthy District. His younger brother, Cyril, is now a student at Southern Christian Institute and expects to return to Jamaica also as a minister.

Oswald Penso, following his graduation from the Edwards school, went to Drake University, Des Moines. He will graduate in June and will return to Jamaica as pastor of the Duke Street Church, Kingston. Likewise Isaac A. Henderson is continuing his education at Hiram College, expecting to return to his island home as a servant of the church of Christ.

In addition to these valued products of Southern Christian Institute, there are several other native workers who strengthen our force on the island. E. A. Edwards is the able pastor of the Kalarama District. E. O. Aitcheson is doing excellent work in the Portland District. R. S. Bailey, one of the oldest of our Jamaican pastors, is ministering at Mizpah. G. N. Penso, a successful Jamaican business man, is the elder of the Duke Street Church, Kingston, and chairman of the Executive Committee of the mission. F. A. Hardy, also a business man, is elder of the King's Gate Church, Kingston, and a member of the Executive Committee. Miss Adine Sowley is the faithful and efficient Bible woman of the Duke Street Church, where she is superintendent of the elementary department of the church school. Mrs. Ethel Wallace is the consecrated Bible woman at the Torrington Church.

Paragraphs to Ponder

Compiled by Edith Eberle

OVER all the Caribbean Islands lies the spell of their magical beauty. There is also the romance of the old days of buccaneers and pirates, the possibility of buried treasure, free voters, little islands that pawn on great nations who sought to enrich themselves and extend an empire, men who stalked through them as they stalk through the pages of history, cruel and heartless but brave, hardy and daring. There is the story of suffering, wrongdoing, slavery and dying. But also there is triumph over all and the marvelous possibility of the days that are to be. Glamour spreads itself over all these islands and the lovely sea that surrounds them.

When Colonel Charles A. Lindbergh visited Porto Rico in February, 1928, the Legislative Assembly passed a concurrent resolution welcoming him to the island and declaring, "The message of Porto Rico to your people is, 'Grant us the freedom that you enjoy, for which you struggled, which you worship, which we deserve, and you have promised us.' We ask the right to a place in the sun—this land of ours, brightened by the stars of your glorious flag. But we aspire also, and above all, to the government of our people, by our people and for our people; that is to say, a republican form of government. . . ." The present political aspiration of Porto Rico is "complete self-government, including the right to elect our own Governor."

The four largest islands visited by Columbus were Cuba, Hispaniola, Porto Rico and Jamaica. Jamaica is today a possession of Great Britain. Cuba is an independent republic. Hispaniola, now known as Haiti, provides a home for two republics: the Republic of Haiti and the Dominican Republic. Porto Rico is in the possession of the United States.

Columbus discovered Jamaica on his second voyage, May, 1494, and landed on the island again in 1503. He found Jamaica populated by about sixty thousand Indians, an indolent brown people, mild, benevolent and kindly in disposition, of some skill in civilized arts and with simplicity of manners. These original inhabitants were exterminated in less than fifty years by the Spanish conquerors.



Port Royal is said to be the richest and most vicious town the world ever knew before the clean ocean washed away the vice and corruption and buried it deep in the blue waters of the Caribbean. It was a pirate stronghold years before it was a British naval base. In the days of Captain Kidd and Morgan, and others of the pirates and buccaneers, the streets of Port Royal saw great bearded seamen, bronzed and weather-stained, decked with priceless jewelry, and the finest silk. Gold and precious stones were cheap but life was cheaper. Murdered men were left on the floor of the amusement places until the night's frolic was over. It was in 1662 that there occurred the terrible earthquake that buried Port Royal, mart of the new world, beneath the waves, and changed the surface of the entire island of Jamaica.

The largest island in the Caribbean group is Cuba with ten times the area of Porto Rico but a population of only 1,300,000.

There are 2,500,000 people living in Haiti. Here 97 per cent of the people are illiterate. African voodooism is still prevalent in rural districts. Ninety per cent of the people are Negroes. The State religion is Roman Catholic and is curiously combined with the native voodoo practices. Baptist and Episcopalian work is also carried on. An interesting and remarkable old man, native of Haiti, and prominent in public life says, "There was a time when I thought politics

alone could save Haiti. I was mistaken; only the gospel of Christ and a change of heart can do that."

Porto Rico is a land of strange contrasts. The beautiful tropical scenery is dotted with modern improvements that seem out of place in such environment. Wires are everywhere, not only for the telephone and telegraph, but also to carry electric power from the mountain waterfalls. In one field will be seen a modern tractor turning up deep furrows in the rich soil and across the road a team of slow-plodding oxen performing the same task. Along its perfect roads speed the finest limousines passing hundreds of bare-footed peons carrying their heavy burdens on their heads, as did their forefathers before them. From the fast-moving electric street cars one looks out to see strings of patient donkeys with packsaddles which seems to have stepped out of some picture of medieval days. On one street are houses that would be a credit to the boulevards of Paris or New York, and around the corner will be large families living in huts that an American farmer would not consider fit for his cattle, the children running about naked in squalor indescribable.



In 1898 there was but one school building in Porto Rico that had been erected for that purpose. The only well-built highway was the military road leading from San Juan to Ponce. There were no railroads. Steamers anchored far out at sea because there were no docks. Today there are 2,000 schools from kindergarten to university, 5,000 teachers and 250,000 children in school. The island is highly motorized; more than 1,000 miles of excellent roads extend to the seventy towns and cities, more than 15,000 automobiles in use. Several new docks have been built, three lines of steamers operate from New York and direct service is maintained to Europe, South America, Virgin Islands and other nearby islands, to the Gulf of Mexico and Baltimore. Modern telephone, telegraph, wireless station, commercial cables, radio and fine postal service connect the island with the world.

The population of Porto Rico is about one million and a half, composed of 60 per cent white, 35 per cent mixed blood (Indian, white and Negro) and 5 per cent Negro. The greater part of the white population is descended from the Spanish colonists. In politics or in business, the amount of color a person may have is no drawback. In the lower classes, where there is no ambition for a social career, intermarriage between white and black is of frequent occurrence, but in higher social circles there is a well-defined color line.



The Hon. Edwin Denby as Secretary of the Navy made the following observation about the necessity of Christian work in the Caribbean:

"It is my opinion that the missionary societies and churches of the United States could not do better than to send representatives to that field. They would not alone be conferring benefits upon the people, but their kindly offices should do much toward bringing about a friendly feeling between the people of that country and the United States. We have a great and very practical interest in its condition and are vitally concerned with its relations to the United States. Whatever can be done toward encouraging friendly feeling toward us should be done and the churches and missionary societies, in my opinion, can be of very material assistance."

Behold the New Caribbean

(Continued from page 8.)

The difficult situation in which the population find themselves has forced a large emigration to the United States. There is certainly great need of a thorough study of the economic and spiritual problems of this part of the world. With modern agricultural inventions and progress in sanitation, the tropics are no longer uninhabitable for the white man, but may be looked upon as an open field for his activities. World readjustments following the last war have not failed to have their effect on these islands along with the rest of the world. The old proposal for European countries to transfer their possessions in the West Indies to the United States has been revived, largely because of the financial depression both in the islands and in Europe.

As for political problems, Santo Domingo, Cuba, Haiti and Porto Rico, represent four different kinds of relationships to the most powerful country on the continent. The United States has presented to it the same varied theories of government that Great Britain and other European powers have been working out in the past in their relationships with India, Ireland, Egypt and Turkey.

To get the complete situation, let us consider as included the recently purchased Virgin Islands. In these we have a territory purchased directly from another power, without a plebiscite to express the will of the people, a territory held as a strategic naval station and governed by the Navy Department at Washington. Porto Rico came to us through the settlement of a war, and occupies a position entirely new in our national development, representing neither the status of a territory nor the candidacy for a state. The third situation is represented by Haiti, where, following a military intervention, the United States still maintains military and civil forces which act in conjunction with, if they do not direct, a nominal government elected under the auspices of our officials. For the first time in our history we have created, in order to coordinate Haiti's military and civil forces, a new official called a High Commissioner, a commissioner who is a military officer directing a civil advisory government. The fourth type of political relationship is that of Cuba, where the Platt Amendment of 1901, modeled somewhat after a relationship that Great Britain occupied toward Egypt, gives the United States the right to intervene to maintain order. The fifth type of relationship is that with Santo Domingo, where, after withdrawing a military administration of eight years, we still maintain the right to collect the customs of that country.

These situations have all grown up during the twentieth century and are a result of our rapidly growing interests in the West Indies. They have been handled largely by the Departments of State and of the Navy with an occasional Senate inquiry, but with no official action of Congress or other means of indicating the

desires of the American people as to what the attitude of their government should be.

One of the Cuban delegates (to the Evangelical Congress in Havana in 1928), Dr. Luis Alonzo, declared, "The function of Protestantism is not that of civilizing—Cuba and Latin America do not need to be civilized. Our civilization manifests very much the same advantages as other great civilizations in so far as virtue and courage are concerned. Spanish America must be and in fact is in more than one phase of human progress a director and not one directed. So the function of Spanish American Protestantism is not only of civilizing but of creation of spiritual values. . . .

"The commercial power of the United States in its expansion in Latin America has in many cases produced hostility because behind financial interest there stood as a servant the government and the forces of the American nation which really endangered the liberty and sovereignty of small countries. The North American people do not find themselves correctly represented in Latin America either by their financial interests or, in many cases, by governmental conduct, but the Latin American people do not always recognize the true sentiment of the North American people, and their attitude is often determined by the sad and censurable experiences which they have suffered. Thus they maintain an attitude of reserve toward the American people, and it is natural that these political, economic and social relations slow up the march of the work of Christ."

Lights and Shadows in Jamaica

(Continued from page 10.)

As one travels along the winding road, across hills shaded by the jungle, enlivened and colored by wild orchids, humming birds and other vegetation and wild life, he feels himself in another world. Here and there is a clearing with one or more thatched huts daubed white with lime and surrounded by a yard where children, pigs and goats play together. Amid the huts and houses of the larger clearings a mission chapel generally graces the landscape. Most of our missions are in just such communities. These missions are served by native workers most of whom have been trained in America. Each day every one of them faces tasks and is called upon to make large sacrifices for the task which he counts dearest. We have 25 churches in Jamaica and five other preaching points with a total membership of 3,500 and a sphere of influence reaching 20,000 people.

The educational facilities of the communities in which we work is often limited to "the three R's." The church must supply the rest. These conditions seem disappointing as they are placed side by side with the cultured class which has little interest in the uplift of the laborer. Nevertheless, when the progress of the past years is retold one cannot but look forward to a great day for the kingdom in Jamaica.

Rebuilding in Porto Rico

By V. C. CARPENTER



The oldest missionaries in point of service on the field, Mr. and Mrs. Carpenter have been in Porto Rico since 1906. They are now located in Ciales assisting in our rural work which is considered the best in the island

THE most destructive hurricane which has ever visited Porto Rico swept the length and breadth of the island in September, 1928. Visitors to the island have always been enchanted by its beauty. President Roosevelt called it the "tropical Switzerland." Since the hurricane, one writer has

larger and stronger buildings than before. More classrooms have been added to the churches for the use of the church schools. As these buildings have been dedicated one by one to the service and worship of our Lord, there have been expressions of gratitude to the brethren in the North for their help in "rebuilding the walls."

expressed himself thus, "One cannot but feel sad that nature should use such vicious power to destroy what she herself had made so beautiful and alluring."

As a result of the storm thousands were left homeless and without food. Twice as many people as those taken care of in the Mississippi flood disaster were helped in our island.

Our congregations, especially in the coffee districts, suffered great losses. Mission property was badly damaged and sixteen of our chapels were completely destroyed. Physical suffering was taken care of largely by the Red Cross and immediate needs remedied by the furnishing of food, clothing and shelter. The pastors of the churches and the missionaries rendered valuable help in their communities in the distribution of these materials. Students in the seminary worked tirelessly during the days of chaos and débris.

Following an appeal to the churches in the North came a generous response with funds for reconstruction of the churches and homes. As the result we have

The replacing of these houses of worship helped the people to regain their morale and spirit of hopefulness. There was a general feeling of despair following the storm and nothing was more helpful in lifting this than the fact that there were fellow-Christians in the North who cared and remembered.

The task of reconstruction was arduous and presented many difficulties. A number of the chapels in the interior districts were far removed from the main roads and thoroughfares. Building materials had to be taken up hills and down and across streams. It was necessary to carry it and in more than one case women and children helped take the materials to the site of the building. The local churches responded with work and gifts to one-seventh of the amount given by the churches in the North.

An expression of deepest gratitude is expressed in behalf of the brethren in Porto Rico to the churches in the North for their generosity in lifting again the houses of worship to our God.



When the 1928 hurricane occurred, Mr. and Mrs. Carpenter had just arrived in America on furlough. They immediately surrendered their plans and he returned to the island to direct the rebuilding program

The congregation at Pajaro de Candelaria, Porto Rico, lost its church home at the time of the storm in September, 1928. Though it was but a small wooden chapel, it was the pride of the community



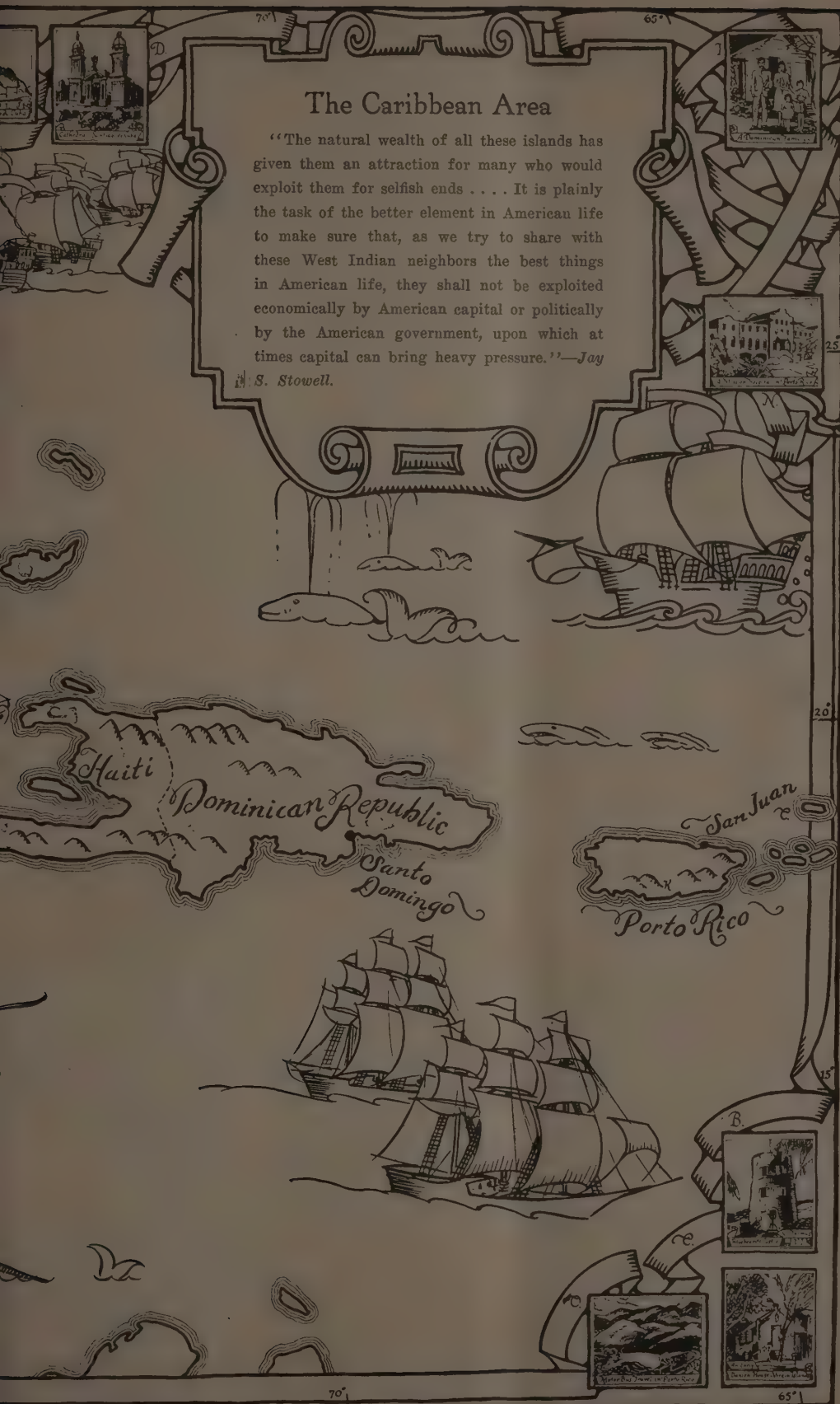
This new substantial, concrete building takes its place, bringing renewed faith and courage to the group



The Caribbean Area

"The natural wealth of all these islands has given them an attraction for many who would exploit them for selfish ends . . . It is plainly the task of the better element in American life to make sure that, as we try to share with these West Indian neighbors the best things in American life, they shall not be exploited economically by American capital or politically by the American government, upon which at times capital can bring heavy pressure."—Jay

S. Stowell.



The Fallacy of Prohibition Polls

By JAMES A. CRAIN

Secretary, Board of Temperance and Social Welfare, Disciples of Christ

THE celebration of the tenth anniversary of the 18th Amendment on January 16, 1930, was the signal for the launching of the bitterest attack on prohibition since its adoption. The Judiciary Committee of the House of Representatives has before it a half-dozen bills introduced by the numerically insignificant Wet bloc in Congress, none of which have a shadow of a chance of being passed, but which serve as an excuse for holding hearings for the purposes of propaganda. The Senate Judiciary Committee has been giving serious study to the recommendation of President Hoover that the Prohibition Enforcement Bureau be transferred from the Treasury Department to the Department of Justice. Popular interest has perhaps centered in a series of polls or "straw votes" on prohibition taken by four magazines. The *Outlook*, a New York weekly, has sent out a postcard ballot on which is printed "Yes" (in red ink) "I believe prohibition as now enforced has failed," with no opportunity for a contrary or alternative vote. *Pathfinder*, published in Washington, D. C., prints in each issue a ballot which the reader may clip and vote. The *Harvard Crimson*, a student publication of that institution, took a poll of 14 colleges and universities of the United States which was hailed by the press as showing a 3 to 1 sentiment against prohibition, though study of the figures reveals that in no case did more than a fraction of the student body vote on the questions submitted. The most ambitious of all polls is now being conducted by *The Literary Digest*, which has sent out 20,000,000 ballots containing three propositions, (1) in favor of prohibition as now enforced, (2) favoring light wines and beer, and (3) for repeal. The returns are given each week in the magazine and are analyzed and interpreted in the daily press and over wide radio hook-ups each week.

These polls will no doubt have a strong influence upon popular thinking on the subject of prohibition. In fact, influence upon public opinion is one of the primary reasons for taking the poll.

Dry leaders have always opposed these "straw votes" on prohibition. The Anti-Saloon League, through its organ, *The American Issue*, warns prohibitionists everywhere not to participate in any so-called poll on the Dry question. The National Temperance Council passed a resolution declaring "that it is the sense of the National Temperance Council that the temperance forces of the United States should not be diverted from the main issues in any election by so-called Wet and Dry referenda on the 18th Amendment or the National Prohibition Law, which

referenda are without authority under the Constitution, are legally futile, and can have no binding effect. In any state referenda having to do with state laws or state constitutional provisions which will have a legally binding effect on the alcohol question, the temperance forces should take an active part. WE RECOMMEND DISREGARD OF UNOFFICIAL STRAW VOTES."

The objections of the Drys to such polls is based upon several important considerations. The practice of *The Literary Digest* in taking polls on important public questions has not been free from attack. Upon a joint poll taken on prohibition and the so-called "Bonus" for World War veterans in 1922 the *American Legion Weekly* commented as follows, "...the *American Legion Weekly* in this moment unhesitatingly declares that *The Literary Digest* has violated its whole structural code of ethical impartiality by the manner and method by which it is conducting its national poll on prohibition and what it is pleased to term the 'Bonus,' " declaring that the wording of the proposition to be voted on constituted a distortion of the issue. The propriety of a privately owned publication attempting to substitute a private and unregulated method of ascertaining public opinion for the public and legally regulated method provided by law is questionable. These "straw votes" are more than attempts to discover public opinion. The methods employed to secure the votes, the analysis and discussion of it in the daily press and over the radio are obvious attempts to influence public opinion.

One of the chief objections to such polls is the fact that they are non-legal and indirect. Every citizen has an opportunity to express his opinion on prohibition or any other governmental issue at the ballot box in the election of United States senators, congressmen, governors and other public officials. If any state desires to repeal its enforcement statutes the way is open for that action. It is significant that under the legal method of balloting prohibition has made consistent gains, while non-legal polls have consistently shown opposition to prohibition.

NOR can such a method be considered a reliable index to public opinion or fairly indicative of public sentiment. Of the 20,000,000 ballots sent out probably not more than 2,000,000 will be returned. In the Presidential election of 1928, 36,000,000 voters had opportunity to register their convictions on prohibition, with the result that President Hoover, running on a Dry platform, carried 40 out of 48 states. Under *The Literary Digest's* method the Drys have

had no part in the selection of the 20,000,000 names. No one knows what proportion are voters, aliens or children, the proportion of men to women, the ratio of urban to rural, or the distribution of ballots to the various sections of the country. Nor can they guarantee the integrity of the ballots returned against duplication and counterfeiting. G. W. Musgrave, of the law firm of Musgrave, Bowling and Hessey of Baltimore, wrote to *The Literary Digest* under date of March 5, 1930, asserting that he personally knew one man who in some manner secured 15 ballots, all of which he voted Wet, and another who similarly voted 6 Wet ballots, while his own came to him already marked favoring repeal. He also cited the case of an acquaintance who received two ballots, one at his office and one at his home, both of which were voted Wet.

The Literary Digest has prided itself upon the accuracy of its forecasts based upon "straw votes," but it is a remarkable fact that in almost every instance its polls on prohibition have signally failed. The 1922 poll showed a total vote of 490,002 for modification or repeal, with only 306,255 for enforcement, yet prohibition has made consistent gains in every congressional election since that time and in the Presidential election of 1928 the Wet candidate carried only eight states. In three states where the liquor question was submitted to a direct vote of the people *The Literary Digest's* polls went far wide of the mark. The Massachusetts poll showed 13,029 for enforcement, 13,927 for modification and 8,260 for repeal. Yet at the election the enforcement code was defeated by 103,876. In Ohio there was shown a Wet majority of more than 5,000, but two months later the people voted down a proposal to legalize 2.75 per cent beer by a majority of 189,472. The 1922 poll showed California almost 2 to 1 against enforcement in September. In November the state adopted an enforcement code duplicating the Volstead Act by a majority of 33,943, and four years later defeated an effort to repeal it by a majority of 63,617.

The temperance forces oppose all non-legal forms of balloting because of the impossibility of exercising any sort of control over the voting or the counting of ballots. In a legal election only qualified voters may cast a ballot, the voting is done in secret, the ballot is deposited in a locked box in the presence of the voter, and his name is entered on the poll book. The votes are counted under the scrutiny of watchers and the results are certified to the proper officials, all of which is done under the safeguards of law.

Much depends upon the wording of the proposition upon which the voter is asked to ballot. The poll conducted by the *Harvard Crimson* gave a choice of four propositions, (1) for prohibition as at present enforced, (2) for stricter enforcement, (3) for modification, and (4) for repeal. The *Outlook* provides a ballot which suggests to the voter which way he



—From the Washington Star.
Getting Ready to Repeal the Eighteenth Amendment

should vote and obligingly marks his ballot for him. *The Literary Digest* ballot has only three alternatives, allowing no provision for those who believe in prohibition but would like to see it better enforced.

Non-legal polls are subject to vicious interpretations and unfair and misleading distortions. The *Crimson* poll of Purdue University was published by Wet newspapers under the headline "Purdue Votes Wet," while the vote showed 112 for enforcement, 110 for modification and 54 for repeal, or a total of 276 votes out of a student body of 4,000. The same story completely ignored the statement of Professor M. L. Fisher, dean of men, who declared that the poll represented only a fraction of the Purdue student body and that liquor conditions in the university are much better than formerly, adding that at the Thanksgiving home-coming last year, with a Purdue victory over her ancient rival, Indiana University, little or no drinking was noted on the Purdue campus. The same distortion of facts occurred with reference to the poll in other schools, notably in connection with Creighton University, Omaha, Nebraska, where it was represented that not a single student voted for prohibition, while 279 voted for either repeal or modification. What the story did not say was that 279 votes is less than 10 per cent of the student body of that institution. In almost every case noted, conclusions of Wet sentiment were drawn on the votes of a minority of the students, notably in the case of the University of Pittsburgh, where 17.6 per cent of the school community voted, and Harvard, where only 16 per cent voted.

Non-legal polls tend to create false ideas of government in the minds of the ignorant and the unthinking. Under our form of government Constitutional questions cannot be decided by popular referendum. The

Constitution provides that such questions must be settled by a vote of the states. Prohibition was not enacted by popular vote, but by the votes of the states, and the impression that a majority vote of the people, regardless of where they live, can influence Constitutional questions is pernicious and misleading. To turn such questions over to popular vote would be to give complete control of government into the hands of a few of the thickly populated states and to deprive the smaller and less thickly populated states of all say in government.

Finally, the temperance forces have a right to know what influences are behind these nation-wide polls and who pays the bills. *The Literary Digest* poll represents a staggering expenditure of money, certainly not less than \$750,000 to \$1,000,000. Securing 20,000,000 names is a costly undertaking as anyone who ever attempted to purchase a mailing list is aware. Postage alone on 20,000,000 ballots amounts to \$200,000. Printing the ballots costs conservatively another \$200,000, to say nothing of the cost of the letter, envelope and publicity material that went along with it. To this must be added the clerical expense in addressing 20,000,000 letters, making enclosures, mailing, etc. Postage on the ballots returned is paid by the *Digest*, clerical help must be had to open, sort and tabulate the returns; and analyzing, syndicating and radio broadcasting are costly items. What is it all for? Who pays the bills? And what do they expect to get out of it? Can it be that those who have failed for ten years in every effort to weaken prohibition in Congress plan deliberately to create the impression that prohibition is a failure and on the strength of that impression to elect men to Congress who are committed to its repeal?

Listening In On The World

An Interpretation of Significant World Happening from the Christian Point of View

By JAMES A. CRAIN

Note: Mr. Crain's comments on the London Naval Arms Conference were written before the agreement was reached among the United States, Great Britain and Japan on April 10 resulting in a three-power limitation treaty, and the subsequent adoption by all five powers of the decision for a capital ship holiday until 1936. His remarks, however, are pertinent in the light they throw on the existing conditions which led to the agreements finally reached.—Editor.

THESE are anxious days for lovers of world peace. For more than a month the London Conference has been in a stalemate. Franco-Italian relationships have proved the stumblingblock of the conference. Italy demands naval parity with France, which France is unwilling to grant because of her coastline exposed on two seas and the vulnerability of her colonial possessions. France is demanding the right to construct a navy of 724,000 tons, which is more than Italy can build. If France builds a navy of that size Great Britain feels impelled to hold her tonnage at a considerably higher level, which in turn will compel the United States, if the doctrine of Anglo-American parity is to stand, to build heavily for the

next five years. On only one condition is France willing to make the concession demanded by Mussolini. That is, that other nations signatory to the conference treaty give her a treaty guaranteeing her against attack, or sign a pact agreeing to hold a consultative conference in event of imminent outbreak of war involving her interests. From both Washington and London have come announcements declaring that in no case will the United States become signatory to a treaty guaranteeing the defense of any European nation. Some opposition to a consultative pact has been voiced, but the strength of it is unknown. At this writing (April 4) there are rumors of a last-minute compromise whereby France and Italy will reach an accord, but plans are going forward for a three-power pact between Great Britain, the United States and Japan in event of failure of the five-power agreement.

Many earnest friends of peace feel that regardless of what sort of an agreement comes out of the London conference, much of its spiritual effect has already been lost. What astute observers knew from the beginning is now becoming plainly evident, namely, that the set-up of the conference had in it the seeds of its own failure.

The first mistake was in the Hoover-MacDonald agreement to exclude the discussion of national policies from the conference. This was done because of the conflicting traditions held by Great Britain and the United States on the freedom of the seas. We claim the right to trade where we please, regardless of wars or the nations engaged in them. We deny the right of any nation to search or seize our vessels on the high seas, though bound for belligerent ports. Great Britain holds the opposite doctrine, and in the World War had not the German ruthless submarine campaign developed when it did this question would probably have involved us in serious difficulties with Great Britain. There can be no hope of permanent peace while the two foremost naval powers of the world hold such conflicting traditions.

Another mistake was made when the conference refused to accept the Pact of Paris as a basis for discussion of tonnage. Instead of proceeding on the theory that war has been outlawed as an instrument of national policy they have proceeded upon the theory that the recurrence of war is inevitable. After the Rapidan conference, President Hoover and Prime Minister MacDonald issued a joint statement in which they declared, "Our conversations have largely been confined to the mutual relations of the two countries in the light of the situation created by the signing of the Paris Peace Pact. Therefore in a new and reinforced sense the two governments not only declare that war between them is unthinkable, but that distrusts and suspicions arising from doubts and fears which may have been justified before the Peace Pact must now cease to influence national policy." The conference at London has proceeded upon the theory that war between themselves is not only not "unthinkable," but that its recurrence is inevitable.

The newly adopted doctrine of parity between the United States and Great Britain constitutes another difficulty in the way of agreement, particularly as it affects the United States. If war between the two nations is, as President Hoover and Prime Minister MacDonald have both said, "unthinkable," then what matters the relative size of their fleets? The simple fact is that parity was offered by Great Britain because she knew that we were able to build and maintain a navy superior to hers, and it was joyfully accepted by the "Big Navy" crowd in the United States because they saw an opportunity to increase our navy to the size of that of Great Britain and to maintain a navy equal to the largest in the world. Parity in tonnage is not parity at all, because of the relative geographical positions of the two nations. The United States can retire to her comparative isolation in case of danger, but Great Britain is exposed on all sides, in addition to having the responsibility for the defense of a world-scattered empire. Parity is only a different name for the same situation which existed between Great Britain and Germany for 25 years preceding the World War.

The Summer School of the Church

Sixty-one Young People's Conferences to be Held This Year

By T. T. SWEARINGEN

Young people's superintendent, United Christian Missionary Society

OUR young people's conferences have closed a decade of successful history. Ten years ago plans were formed and preparations made for six conferences. It was a new project. No one at that time would have predicted this rapid growth and general support from our churches in such a brief period of time. The close of the summer of 1920 brought tabular results of these six conferences. They had been manned by sixty faculty members and 391 students attended. When the books were gone over at the close of the summer of 1929—the end of ten years of conference experience—we found that 4293 young men and women had received this training. We found, too, that 635 faculty members taught in this "summer school of the church" in 55 conferences in the United States and Canada.

The conference movement has grown in a decade, by successive steps, from a limited training school to a continent-wide local church training agency, and is rapidly approaching a world-fellowship of Christian young people. The tabular results are quickly given and easily understood. There are other results, however, of more far-reaching importance which cannot be estimated in figures or written down on paper.

It is not too much to believe that the conference influence has touched the lives of nearly 20,000 young people from our churches. When we realize that more than 11,000 have been in conference in the past three years, this is not inconceivable. Try to imagine the enriching influence on one individual as he studies intensively for one week the character and purpose of Jesus, the world-wide program and purpose of the church, and his own place of responsibility in carrying out the Master's will. Then think of this person evaluating his own life, with sympathetic eyes, in the light of Jesus' teaching and facing the problems

and relationships of daily life on the basis of the life principles as Jesus lived them. Think of him having the privilege of fellowship and inspiration that a week's association with our finest and ablest pastors and church leaders can bring. Add to this their instruction and guidance as they administer a curriculum especially fitted for developing young people for service in the church. And also, the vision of the

world task of the church made possible by the presence of one of our missionaries in each conference. When you total all this and multiply it 20,000 times you approach in a very meager way the influence and power of this Christian training agency for youth. These are some of the "untabular" results of this "school of the church."

The words of Jesus concerning success are as pertinent today as when he spoke them. He made "service" the measure of greatness. If our young people's conference program has been successful in any measure, it has resulted from the use of this principle. Conference began with the twofold purpose of "self-enrichment" and "trained for service." These ideals and motives have been written heavily into the initiation of every conference, the building of conference courses and the choice of youth leaders. Every thought, plan and prayer has been motivated by

the high purpose of sending back into local churches across our great brotherhood, young men and women who know how Jesus lived, who have courage to live that way themselves, and are willing to take responsibility in the enterprises of his church.

There is one question we are asking of pastors, Sunday school superintendents, directors of religious education and lay leaders everywhere. It is, "What are your conference young people doing in your church?"



Comparing notes at the Ohio Young People's Conference

The answer without exception is, "They are the most dependable workers we have." Others say, "Whenever we want something done, and do not want to be turned down, we ask a conference student to do it." A decade of valuable history has been possible because the conference movement has been sending back into our churches year after year young people who know how to live and who are better prepared and more willing to serve.

This year we are to have 61 conferences in the United States and Canada. This number will include new conferences in Kentucky, Oklahoma, New Mexico, Idaho, Washington and Oregon. The first young people's conference ever to be held in China is being projected the second week of July in Wuhu. Young people's conferences will also be held in the Philippine Islands, India, New Zealand and Hawaii. We have taken as our goal of attendance, "5,000 in 1930." This is a result possible of tabulation. Our real goal

is 5,000 young men and women touched by the spirit of the Master. Only a week of conference, but the whole year will find its direction there.

Each local church bears tremendous responsibility in deciding the success of conference. As local church leaders you are choosing the young people who are to attend conference. Upon your choice much depends. Put into your choice the values you expect to come back into your church. You cannot afford not to send "someone," neither can you afford to send just "anyone." Study carefully the things you need in the young people of your church and choose those who have the possibility of such development. Such interest on the part of the church will be the best guarantee of success that the conference movement can have.

To bring the elements of Christlikeness into the lives of youth and to guide them into places of service is an inspiring task. May we join hands and hearts in this noble adventure.



Mother

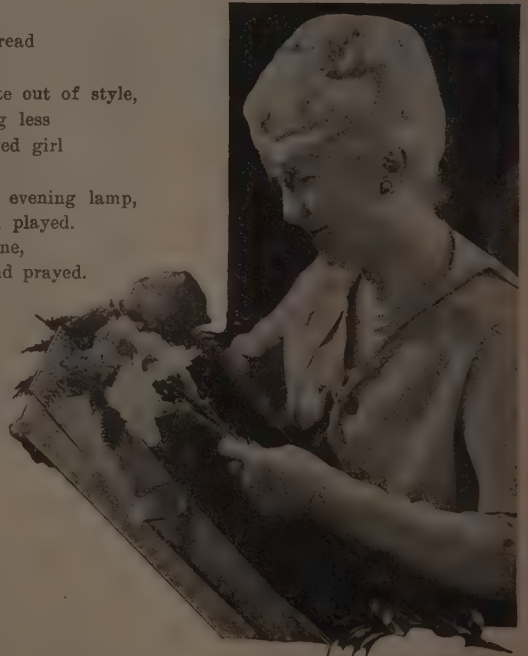


By Helen Welshimer

Some women have climbed to the heights
of fame,
Where only the few can go,
Others have stayed in a little home
Where gardens and children grow,
And sewed on buttons, and spread on jam,
And cooked and ironed and swept,
And worked in the night with weary eyes
While the rest of the family slept.
They've bound up bruises and banished
cares,
And thought up olden tales,
Sewed baseball gloves for little boys,
Made kites and dolls and sails.

And child-size pies and apple tarts
That children like to eat,
Rewarded by the eager tread
Of little, hurrying feet.
Worn hats and coats quite out of style,
And gone with something less
To give a little brown-eyed girl
A hat or party dress.
Stayed home around the evening lamp,
While others laughed and played.
Shut away the merry scene,
And smiled and talked and prayed.

And yet she wants no sympathy
For well she always knows
There's something more to motherhood
Than wearing worn-out clothes.
The plaudits of the many
That the famous woman hears,
Can't rival with the secrets
That are whispered in her ears.
The gleam of costly jewels
And luster of soft furs
Can't sparkle like the faces
Of the children who are hers.



Recognizing the Country Church

By C. M. FORD

A GENERAL observance of Rural Life Sunday throughout America would advance the Kingdom of God. The writer has the honor of being the minister of a country church that has observed this day each year on the first or second Sunday in May for fifteen years. The assertion, therefore, is based on experience and not on theory.

The church that has so faithfully observed this day is called Gilboa. It is located in the village of Cuckoo, Virginia. This church is well known among Disciples of Christ because out of her membership have come some of the outstanding leaders of that communion. It is from here that Jack Jouett, great-grandfather of E. S. Jouett, of Louisville, Kentucky, made his famous ride from Cuckoo Tavern to Monticello to save Thomas Jefferson and the Virginia Legislature from being captured by the British. The church has a membership of 325. The building is of an older type of architecture with six rooms for the church school and a large community hall, added three years ago. Thirty-one people united with this church in 1929. The program for the church is to serve the community through a Community Club, which has Better Baby Contests, Community Agricultural Fairs, receptions for public school teachers, lectures, plays, vocational guidance and parties. The church school is closely graded, has a teachers' training school each year, and gives pageants both outdoors and in the church. There are neighborhood prayer meetings and special Decision Days throughout the year. The officers of the church meet with regularity each month. The finances of the church are well maintained. The Rural Life Sunday or Country Church Day as it is usually called, is, however, the greatest single event of the church year.

The program is so planned for this day that it will harmonize with the beauty, simplicity and productiveness of country life. There is a "Clean-up Day" of the church grounds and building the week before. The committee on decoration uses flowers and plants to inspire the people to sing, "For the beauty of the earth, Lord of all to Thee we raise, this our hymn of grateful praise." The adult classes of the church school are taught usually by sons and daughters of the church who have returned to their old church home for the day. The worship of the morning is centered around the Lord's Supper. The sermon is by a minister who appreciates and understands

There is a growing tendency throughout the world and in all church bodies to observe Rural Church Sunday. The day selected (the fifth Sunday after Easter each year) is this year May 25. Its observance is commended by President Hoover, the Home Missions Council, the Federal Council of Churches, and many other bodies.

Among Disciples of Christ, seventy out of every one hundred churches are rural. We have nearly one million members in rural churches. There is now a Commission on Rural Church headed by Allen Wilson, making a careful survey of conditions in these churches. This will be one of the interesting reports at the Washington Convention in October. Apropos of this day, "World Call" is glad to publish this article. The writer, C. M. Ford, Pendleton, Virginia, having chosen the country church as the field for his ministry, and having especially prepared himself therefor, now serves the three thriving rural churches at Gilboa, Bethpage, and Zion, Virginia.

country people. He must be a man who is capable of bringing a deeply spiritual message that glorifies the church. Following the morning worship comes the good fellowship period. Everyone is invited by the ladies of the church to dinner. The crowd usually numbers from 450 to 1,000 people. To describe this dinner is beyond words. For weeks before the dinner is being planned. Hens are set, so there may be chickens to fry; hams are sacredly kept that visitors may know that there are yet those who know how to cure and cook "Old Virginia Hams." Two or three days before this day, baking begins and on Sunday there are displayed on the tables in the churchyard, cakes three and four or even six layers thick; pies of all description; and sandwiches such as no man can number. Waste of money! No one ever suggests that after enjoying the privilege of meeting and talking with old friends and making new ones. It is to many the very best part of the day. Not alone because of the dinner they have enjoyed, but because it seems to make them sing:

"Blest be the tie that binds,
Our hearts in Christian love;
The fellowship of kindred minds
Is like to that above."

The afternoon service is more informal. There is special music. Of course it is best to use local talent, but sometimes a group of especially good singers from a city church helps the day and does the city church good, too. First on the program are greetings from visiting ministers of other churches. Then a brief message from the county agricultural agent. The principal address is by some leaders in the state or nation of rural life affairs. This may be the governor of the state, director of the country life department of the home mission boards, president of the agricultural college, and other men of this type. The speakers who are able to adapt themselves to such an occasion are difficult to secure but this part of the program is essential to a successful Rural Life Sunday. The people must go home glad they live in the country and determined to help their church measure up to the opportunities she faces.

Warning must be given to those who are promoting this day before any more is

said. It is not a money-raising day. Gilboa Church refused men to urge the giving of money on the day they dedicated their church school building, even though it did seem at that time they needed it very much. The day must be kept

sacred to its purpose to bring that—

"Some great day the country church will find its voice."

The first reason that is worth the efforts of one church or a group of churches in a large parish or district to have Rural Life Sunday is that it exalts country life and makes rural people feel the sense of closer cooperation with God in the great task of feeding the world. Second, it helps to take away from the country church the feeling of inferiority in the work of establishing the Kingdom of God. Publicity given the large city church makes the smaller country church feel insignificant at times. Rural Life Sunday will reveal to the church in the country that it makes real contributions in leaders, spiritual life, and other vital phases of religious life to the ongoing of the Kingdom of Christ. Third, the rural minister will get new courage to go on with his task of leading his people in the work of taking the message of the church to the people of his community. Any general observance of this day would place a new valuation on the work of the rural ministry that would add greatly to the effectiveness of this work and give them a voice in the affairs of their church that is denied them today in most of the communions. Fourth, it will call the national leaders' attention to the importance of the rural church and to the vast numbers of people now living in the country districts who are unreached by the church today, largely because of inefficient or the lack of any programs for the rural churches. Fifth, the men and women born in the country, taught in the Sunday school and baptized by the country church and now living in the cities, will go back to the old church on this day in large numbers, and many of them will renew their faith in the Master they promised to love and obey in the church their mother and father loved.

The wonders of the earth, the stars, the sea—

They are of God's full glory merely hints:

The lily and the rose, the leaf, the tree—
These are no more than His faint fingerprints.

—Mary S. Smith.

Speaking of Books

A Digest of the Caribbean Situation

SAMUEL GUY INMAN opens his extremely well-written book, *Trailing the Conquistadores*, with an interesting incident which is typical of the great ignorance of most American people in regard to the Caribbean Islands.

"Any news?" asked the local reporter, calling the author's home by telephone one day. "Nothing except that Mr. Inman has gone to Santo Domingo," was the reply. That was enough to start the reporter. "Santo Domingo—Santo Domingo," he rolled the words over like a Pullman porter adding a prize find to his vocabulary. "Let's see, that's the capital of South America, isn't it?"

As we join in the laughter, Mr. Inman continues, "Well, not exactly, but the Dominicans will tell you that their country is the 'cradle of America' both North and South and they are right. It was in Santo Domingo that Columbus made his first permanent settlement. Here he spent the happiest period of his life, in spite of being enchained by his enemies and sent home in disgrace; and here finally his bones were returned to rest in the first cathedral erected in America. It was here also that the first white man's colony of the new world, and the first university in that world, was organized. It was in Santo Domingo that the first Christian sermons were preached, the first printed books were sold, and the first blessings and also the first blights of European civilization were introduced."

So the conquest went on. It is the first rush for gold—the most crucifying, daring, greedy, cruel and energetic of the gold rushes. It is the last of the crusades—the most fanatical, most cruel and most energetic of them all.

When we pause to meditate on the miraculous accomplishment of this unique enterprise, we find that the same triumvirate of burning passions ruled all these conquerors—glories for the church, possessions for the king, gold for themselves. It was enthusiasm for the church that endured the longest and influenced the conquered regions most widely. Said Columbus: "What I value in this enterprise of the Indies is not reason, mathematics, nor world maps, I would accomplish the vision of Isaiah."

"In all the countries visited by Your Highness' ship," the Admiral wrote on his third voyage, "I have caused a high cross to be fixed upon every headland, and have told them all my plan respecting our Holy Faith and of the belief in the Holy Mother church, of the courtesy and nobleness of all Christians, and of the faith they have in the Holy Trinity."

"Come, come and bring food and drink! Come and welcome the people from heaven!" cried the natives who first met the strangers, thus urging their com-



Of the 10,187 new books and new editions issued in the United States during 1929, it is extremely interesting to note that the only two classifications which exceeded religious books were works of fiction and children's books. Evidently interest in religion is not on the wane in America!

Books Reviewed in this Issue

PORTO RICAN NEIGHBORS, by Professor Charles W. St. John. Missionary Education Movement, New York. \$1.00.

WEST INDIAN TREASURE, by Winifred Hulbert. Missionary Education Movement, New York. \$1.00; \$.75.

HIS OWN PEOPLE, by Leon W. Rogers, Laidlaw Brothers, Inc., Chicago, \$2.00.

TRAILING THE CONQUISTADORES, by Samuel Guy Inman. Missionary Education Movement, New York. \$1.00; \$.60.

BETWEEN THE AMERICAS, by Jay S. Stowell. Missionary Education Movement, \$1.00; \$.60.

CHILDREN OF THE SEA AND SUN, compiled by Mrs. Mabel Garrett Wagner. Missionary Education Movement, \$1.00; \$.75.

SUGAR IS SWEET, by Dorothy McConnell and Margaret Forsythe. Friendship Press, New York. \$1.00; \$.75.

THE CHRISTIAN LIFE, by Joseph Stump. Macmillan Company, New York. \$2.50.

Any of these books may be ordered through the United Christian Missionary Society, Missions Building, Indianapolis, Indiana.

panions hidden in the woods to cast off their fear, but they were soon to be shocked by the cruel treatment they received from the Spaniards who seemed now to be more fiends from the underworld than men from heaven.

Is it any wonder that the following incident is reported as true? "Are there any Christians in Heaven?" asked the Indian chief, Hatney, in 1511 of the Father Confessor who was urging him, about to be burned in the public plaza of a certain city in Cuba for disobeying the Spaniards, to confess his sins in order to go to Heaven. When the confessor assured him that Christians would be there, the chief replied, "Then I will not confess, because I have no desire to go anywhere where they are."

But Spain was not the only conquering nation. Others took their turn at endeavoring to secure gold and to establish their own particular brand of what they felt to be the Christian religion. Even the United States of America is not free from some unworthy motive in its present interest in the Caribbean Islands. However, there is very much of which to be proud and there is a charge to every member of the Christian church to inform himself of the great opportunities for true conquest in the meek and lowly spirit of Jesus of Galilee.

After reading and studying this book one cannot but feel that the members of the Christian churches of the United States must be intelligently aware of the great critical phase in the development of these islands for the future destiny of the Western Hemisphere in its relation to the extension of the Kingdom of Brotherhood and Goodwill.

—JOY F. TAYLOR.

Avoiding That Color Line

SUGAR IS SWEET is the title given to a series of stories, delightful, fanciful, entertaining and charming. The scenes are laid in the lovely Caribbean Islands and through the stories runs a theme "as persistently as the trade winds blow through the islands of the Caribbees," the theme of the clash of colors between colored races and ruling whites. Since children so rarely have any color prejudice one wonders at first if it isn't a don't-put-clothes-pins-on-your-nose sort of warning. But reading the stories one finds the ancient struggle so naturally introduced and so inseparably a part of the Caribbean conditions that it helps develop the friendly sympathetic attitude desired in a course for Juniors. Columbus with his ships and men appear, the hospitable kindly Indians meet the arrogant conquerors, the Black King rules his people and because he fails to understand dies with a silver bullet in his heart, the singing potter plies his trade refusing to give it up at the offer of the rich white man of commerce, old Jacques the humble laborer

sees the shiny white sugar that comes from his stalks of cane in the big mill, the friendly small boy left with a baby sister to care for takes it for granted that the famous American scientist searching for plants in the stream will keep the baby while he goes to school because "Christians help one another."

The book is one of the well-known "Friendship Press" texts, prepared by Dorothy McConnell and Margaret Forsythe, and contains session plans, background notes, folk tales and songs, games, suggestions for West Indian food, riddles dramatizations—a wealth of material for the teacher of Juniors.

—EDITH EBERLE.

A Real Boy

HIS OWN PEOPLE by Leon W. Rogers is the story of the rather mild revolt of a son of the parsonage against the poverty, the privation and the pinched life of a Methodist circuit-rider's family in Texas of twenty-five years ago. Paul Wesley Polk is the pseudonym of a real boy, one suspects the author, and the scenes are laid in places that are thinly veiled to those who know the Southwest. Paul Wesley smarted under the nickname of "Preacher" from the youngsters with whom he associated, and in every escapade had his ears wide open for the inevitable remark, "You ought to be ashamed of yourself. And your father a preacher, too." If there is any preacher's son who has not writhed under that taunt let him rise up and answer. Paul Wesley couldn't attend baseball games, or play in them because of what the small town gossips would say. He lived until manhood under the awful knowledge that he had been dedicated from birth to the ministry, while all his inclinations turned toward the law. The break finally came at the close of his second year in college and he definitely turned toward the law. It was not until later as a member of the legislature, confronted with a great moral decision, that the training of his Methodist parsonage home came back to him. Sitting beside his father's deathbed he came to have a new understanding of the greatness of that life which he had somehow thought so hard and barren. The story is one of deep personal interest, sketchily autobiographical, almost without plot and sufficiently lacking in climax to mark it as a genuine experience.

—JAMES A. CRAIN.

Meeting Our Neighbors

A CHALLENGING and interesting book has been given to us by Jay S. Stowell in *Between the Americas*. It is prepared as a reading book or study course for Young People and Seniors desiring to familiarize themselves with the islands that lie in the Caribbean Sea. The people and conditions in Cuba, Porto Rico, Haiti and the Dominican Republic are considered and with it comes the stirring appeal for "larger ventures in Christian cooperation with peoples who have come to know the United States largely through the agencies of commercial ex-

ploitation and military domination and scarcely at all through fellowship in spiritual enterprises."

Mr. Stowell has caught and held for us the charm and lure of those lovely islands. With him we travel about, riding on the "guaguas" or auto busses, second class on trains, between islands in little boats and as we travel we see the beauty of the countryside, the marvel of cities, old forts, historic churches, coffee, sugar cane or banana plantations, up mountain trails, along the seashore, and everywhere with him we learn to know the people and their needs. We learn the currency of various islands eat rice as our chief food, see crowded public schools in which sixty-seven per cent of the children are suffering from malnutrition because of the lack of food in the land, feel the attitude toward American interference, hear both good and bad comments concerning it, glimpse overcrowding, lack of employment, disease. Missionary work and its response, trained able native leadership, consecrated following. In fact we learn to know and love those near-by and yet so little understood people and realize with the author that "Our future is bound up with the West Indies and their future is bound up with ours. We are neighbors and we cannot run away from each other if we would and we would not if we could."

—EDITH EBERLE.

Digging for Buried Treasure

IN PREPARATION for the writing of *West Indian Treasure* for Intermediates on the Caribbean Islands, Winifred Hulbert, the author, made a special journey through the West Indies and fairly absorbed atmosphere and background, learning to know people and conditions. She has added to her travel extensive study and has brought us a book of unusual charm and strength. It will delight not only Intermediates but all who follow its pages. The colorful history of the islands is first told with thrilling tales of exploration and conquest, adventure and daring, pirates and buccaneers, sea battles and warfare on land, and the possibility always of buried treasure. The exciting days live for us in these chapters! Then there are chapters of the youth of the islands, more valuable far than fabled hidden treasure, youth who with the same high courage of the early days are making their contribution to the islands' welfare and progress.

—EDITH EBERLE.

Jottings for Juniors

"PORTO RICAN NEIGHBORS" is a delightful little reading book for Juniors. Through the stories our American boys and girls are carried into the very midst of Porto Rican child-life and are surprised into the realization that those island boys and girls who also live under the American flag are so much like themselves.

The stories carry some helpful lessons too, but so fitted into the story itself that there is no thought of being "preachy." With an entertaining introduction which describes Porto Rico and its interesting customs and people, the beauty and charm of the land, and its everyday living one feels very well acquainted with these neighbors. This worthwhile book for Juniors and which also holds the interest of the grown-up has been given to us by Professor Charles W. St. John, of the New Jersey Law School, formerly a professor in the University of Porto Rico where he learned to know the boys and girls of whom he writes in such understanding fashion.

—EDITH EBERLE.

Tales for the Children

THE new book prepared for Primary children on the Caribbean Islands is called *Children of the Sea and Sun*. The stories deal with Columbus and his voyages and discoveries, with painted Indians, with a stubborn donkey which was the most prized possession of the Mendoza family and helped solve a very real family problem, with another family and their gay feathered parrot that talked, with the gathering of the sugar cane and trip to the big mill, with the American children who lived in one of the islands, with the boy that hid in the big mango tree because there was no room for him in the school, listened to the lessons and learned more than the pupils in the classroom, and with a missionary. The stories are appealing and sure to interest. The book includes background material, suggestions for introducing the course, worship plans, dramatizations, games, songs, etc. There are a series of letters written by Porto Rican children and a wealth of suggestions and helps for successfully using the course. Leaders of primary groups will welcome the new book as also will mothers seeking new stories for their small folk. The course is prepared by Mrs. Wagner and the stories have been contributed.

—EDITH EBERLE.

The Christian Life

THIS book by President Stump of the Northwestern Lutheran Theological Seminary is an attempt to make a statement of what the Christian ethic really is. The author's ample references to the Scriptures indicate that he believes the Bible, rightly interpreted, constitutes a norm for Christian living. He carries his ethics into all relations of life, from the individual through the social order and world relations. The introductory chapter contains many fine statements and definitions of Christian ethics and also reviews and compares the various philosophies and ethical systems that have arisen during the ages. His style is didactic and savors of the classroom. The book is written with the assumptions of orthodoxy and in the belief that a statement of just what Christian ethics really consists would be wholesome and helpful.

—BERT E. JOHNSON.

Spring Activities of Our Colleges

Eureka College Calls President and Promotional Secretary

MARCH 11 at the annual meeting of the board of trustees of Eureka College a new president was chosen for that institution in the person of Clyde L. Lyon. Professor Lyon was a member of the graduating class of Eureka College in 1905, and since then has spent a large amount of time in special work in different universities. He preached a year or two and then chose teaching as his life work. He began teaching in Eureka College as assistant in the department of English and assistant to the president, R. E. Hieronymous. Eighteen years ago he went to De Kalb, Illinois, as head of one of the departments in the Northern Illinois State Normal School and has had a useful and fruitful experience as a teacher in that institution. He returns to his Alma Mater as president with thorough training, broadened vision, full consecration, an abiding interest in education and a supreme loyalty to the cause of Christ, the Great Teacher. We predict that President Lyon will have a successful administration. He will be installed in his new position at the commencement exercises of Eureka College in June.

The trustees of Eureka also called William A. Askew to be head of the promotional department of Eureka College. Mr. Askew spent seven years in Johnson Bible College and three years in the University of Chicago, and has degrees from both institutions. He has spent thirteen years in the Christian ministry of Illinois, holding pastorates in Kansas, Lexington, Mount Carmel and Litchfield. He entered upon his services for the college March 11.

A Scholarship in Culver-Stockton College

Dr. and Mrs. Harry Middletown Hyatt have given \$10,000 to Culver-Stockton College to establish a scholarship for a graduate of Quincy, Illinois, high school. The scholarship is named in honor of the father and mother of Dr. Hyatt, to perpetuate their memory in the community in which they spent their lives.

Dr. Hyatt, who is the rector of Christ Church in Yonkers, New York, was born in Quincy and attended Quincy high school. Later he attended Culver-Stockton College. He graduated in theology from Kenyon College, and received his A.B. and M.A. degrees from the University of Oxford, England, in 1926. Culver-Stockton conferred the degree of doctor of theology on Mr. Hyatt in 1926.

The scholarship will be awarded under the direction of the faculty of Culver-Stockton, and is offered to candidates irrespective of sex, race, religious creed or financial condition, the requirements being scholastic attainments, character and intelligence. It will be awarded for a full and complete regular four-year college course at Culver-Stockton College and will



Clyde L. Lyon

pay the recipient approximately \$475 a year. At the present rates this amount will pay for board, room, tuition, fees and books.

Happenings at Bethany College

A pre-Easter program during the week preceding Easter vacation was an interesting item sponsored by the Young Women's Church Council at Bethany College. During that week short vesper services were held for the girls of the college each evening, in which devotional programs planned by the council members were carried out. The interest shown in the venture was surprising and without a doubt the short periods of worship proved very worth while. The final service was a sunrise prayer meeting held the Sunday morning before vacation.

One of the recent features of which Bethany College is especially proud is her Nature Trail. The creation of this trail opens up one of the most beautiful sections of the entire campus.

The moving from the old to the new wing of Phillips Hall, a dormitory for women at Bethany College, took place just before Easter vacation. The remodeling of the old wing is in process and it is expected that the entire structure will be completed at an early date.

Religious Work at State Universities

University Secretary J. C. Todd has returned from visiting the universities of Illinois, Iowa and Iowa State College, Missouri, Minnesota, North Dakota, Idaho, Washington and Washington State College, Spokane, Oregon and Oregon State, California at Berkeley, California at Los

Angeles, California Christian College, Texas, Texas School of Mines, Texas Christian University, Oklahoma, Kansas and Kansas State.

Dr. Todd made the trip on behalf of the Board of Education and the university committee of the Council of Church Boards of Education, of which he is a member. He made a study of the religious work being carried on at these state schools.

In his report of observations and findings he mentions three quite marked tendencies in this field of work: First, the denominational work is becoming more and more church-centered, under the leadership of a capable pastor in an adequate church building with educational and social facilities and a sufficient staff to include the students normally and naturally in the work of the church. Second, at the campus religious work is taking the form of a united approach by close cooperation of denominational and association representatives with plans for carrying on their work in a union religious building adjacent to the campus. Third, at every institution visited, schools of religion were under consideration, in process of formation, or actually being conducted in some form of development.

Eureka Luncheon at Los Angeles

A reunion of all "Eureka-ites" living in and near Los Angeles was held at California Christian College March 1, in honor of Mr. and Mrs. J. M. Allen and Dr. H. O. Pritchard, who were in that city at the time. Mr. Allen is acting president of Eureka College and Dr. Pritchard was past president, and their presence in California was made the occasion for calling the old "grads" together.

Mrs. Royal J. Dye was the power behind the throne in promoting the enterprise, and Fred Hagin acted as toast master at the luncheon.

There are seventy persons who have been definitely connected with Eureka College either as students or teachers now living in the Los Angeles district. Probably no other city has as many Eureka alumni within its borders. The reunion was so successful that a similar gathering is planned in connection with the forthcoming California state convention at Long Beach.

Dallas, Texas. A. Macias y Campirano of Aguascalientes, Mexico, a full-blooded Aztec, has enrolled in Texas Christian University. He was a teacher in the Industrial School of Victoria City, Tamaulipas, for four and one-half years, and when he has completed his course of study in the University he expects to resume his teaching. Campirano wishes to learn to speak English fluently and to be practical. He says, "The Mexican students are not practical along the lines of science, but

spend much of their time in the study of art, literature and music."

Dr. Robert M. Duncan, assistant professor in government at Texas Christian University for the past two years, will spend the next three years at Peiping, China, as professor of political science in Yen-ching University. Dr. Duncan will work through the Princeton-Yenching School of Public Affairs, which is associated with the Princeton University School of Public and International Affairs.

The senior class of 1930 of Texas Christian University has voted to make a gift of \$1,000 to its Alma Mater as a contribution to the student loan fund.

Disciples of Christ Foundation at Vanderbilt University

Thirty Disciple students, twenty-five of whom are college graduates, are pursuing studies in preparation for the Christian ministry at Nashville, Tennessee, under the direction of the Disciples Vanderbilt Foundation. Six of these young ministers graduate in June with M.A. and B.D. degrees. In addition to the thirty regular students, thirty of our rural ministers are expected to attend the Rural Church School, which is to be held under the auspices of the University School of Religion April 21 to May 2. Since Vanderbilt University does not have a summer school, the Foundation has provided for the summer quarter in connection with Scarritt College and Peabody College, both of which adjoin the Vanderbilt campus. Many credit courses toward the M. A. and B.D. degrees are offered for our ministers and church workers.

The summer quarter opens June 10 and



Reunion of Eureka-ites in California

is divided into two terms of six weeks each. One may enroll for the whole quarter or either one of the two terms. In the absence of Dean George N. Mayhew, Professor A. LeRoy Huff of the Bible College of Drake University has been secured to represent the Disciples Foundation during the summer quarter in Scarritt and Peabody colleges.

Carl Johann

The death of President Emeritus Carl Johann on February 25 at his home in Canton, Missouri, brought sorrow to the hearts of thousands of men and women who had been associated with him in his

long career as an educator at Eureka and Culver-Stockton colleges.

Dr. Johann was a native of Switzerland, in which land he received the best education available in that day, and, of course, he was a master of the German and French languages. He came to America at the age of twenty-one and finally located in Illinois where he was discovered by Dr. James Allen, then president of Eureka College, who persuaded him to become a professor of modern languages in that institution. For eleven years he was head of the department of modern languages and in 1887, when Dr.

(Continued on page 46.)



Disciples of Christ Foundation, Vanderbilt University, Nashville. George N. Mayhew, dean, center front

Missionary Organizations

Woman's Society

1929-1930: *Witnesses to His Power.*

Young Matrons' Society.

1929-1930: *Gates of the Nations.*

Guild

1929-1930: *Comrades of the Way.*

Closing the Year 1929-1930—the June Meeting

Service Schedule—

The last meeting of the year! Every member present with a friend. Reports presented of work to date. Check these reports against local aims and Standards of Excellence. What is left to be accomplished in the few short weeks before June 30th? Help in every way possible to assist younger missionary groups to reach their goals and to send remittances and reports promptly. Plan a meeting of the old Executive Committee with the newly elected one to outline plans and fix goals for presentation at July meetings.

Pentecostal Sharing—

One month remains in this missionary year which has special significance for us because it is the 1900th anniversary of Pentecost. What does this year mean to the rest of the world? You and I answer that question with our Pentecostal Sharing gifts. We limit or advance the spread of the gospel by our giving. Here is a whole month in which to put forth the utmost energy and devoted effort to make our Pentecostal Sharing increases worthy ones.

Are any of your women enrolled as Biennial Members? There are women in your societies who will gladly make a missionary investment of \$50.00 if they are urged.

Installation Service—

The installation of new officers should be a part of the June program. The suggestions found on pages 36-37 of the Manual for Adult Organizations will make the service impressive and dignified. Not only will it be a consecration service for the new officers, but as well a time of rededication for every member of the society.

Promotion Day—

The annual observance of Promotion Day in June is most important to the highest degree of missionary efficiency. The adult organization should take the initiative in planning the service and arranging with every group, from the Junior to the Woman's Missionary Society, to promote its members. Keep the missionary groups graded according to age and interest; for Christian life is a growth in knowledge, in responsibility, in activity. See the manuals for each organization in order to have the age groups clearly in mind. The Promotion Day service may be found in all manuals.

Aims and Objectives 1930-1931

Our Motive

"WE cannot live without Christ.

WE cannot bear to think of men living without him.

WE cannot be content to live in a world that is unchristlike.

WE cannot be idle while the yearning of his heart for his brethren is unsatisfied."

Continuing Steadfastly

IN

STUDY through—

Spiritual Enrichment of Self in prayer, Bible study, meditation.
Reading WORLD CALL, *King's Builders*, missionary books and magazines.

Classes of mission study, leadership training, Church Schools of Missions.

THAT

There shall be deepened prayer life; an increased knowledge of the missionary spirit and teachings of the Bible; and a clearer understanding of the meaning and application of these to modern life and need.

There shall be a vital experience of Christ in our own lives; a new knowledge; and a deeper understanding of him through his plan for all mankind.

Christians may be developed who shall inevitably become witnesses of the gospel in their own homes, their neighborhoods, the communities where they live, and to the ends of the world.

All that men and women, boys and girls are and hope to become, shall be brought into his service, that they may attain to the full stature of the Christian ideal by manifesting the spirit of Christ in their outreach to the world.

Individuals, transformed by the life-giving, enduring power of Christ, shall be engaged in the most important work in the world, sharing the reality of God's gift in him.

There shall be an immediate awakening to the urgency of taking for Christ unclaimed areas of life as well as areas of geography.

There shall be an enthusiastic undergirding of the work with the stewardship of money and means, with missionary ardor and pioneering spirit.

His followers may be ready to make any sacrifice in order to make him known to all mankind; to be willing at whatever cost to bear witness to him as the Savior of the world.

SERVICE through—

A Personal Share in activities of local missionary organizations.
Sponsoring mission study and stewardship in all age groups.
Creating a Desire for more knowledge and larger fellowship in missionary work; sympathetic attitude toward community problems.

SUPPORT through—

A Conception of Stewardship that results in enlarged horizons—individual giving proportionate to resources.
Adoption of Business Standard in missionary giving.
Undergirding a Definite Program of growth and progress in the missionary enterprise.

Programs for June

Circle

(For unmarried young women 18-24)

June Topic: *The End of the Road.*

Worship Theme: *Perseverance*

Senior Triangle Club

(For boys and girls, ages 15-17)

June Topic: *New Heights.*

Worship Theme: *Perseverance*

Intermediate Triangle Club

(For boys and girls, ages 12-14)

1929-1930: *Trails of Discovery (Among the Mexicans)*

Circle Programs for 1930-31

LAST year the theme for the Circle programs was "The Road of Strong Hearts." This year it is "The Roadside of Understanding." With hearts that have been made strong by helping others to be strong we shall pause by three roadsides of understanding—one here at home, one in the Caribbean Islands, and one in India. A yearning for understanding is a necessary attitude, as we approach the programs for next year. A brief outline of the topics for each month follows:

July: *The Call of the Camp.*

August: *Paths to Professions.*

September: *Roadsides in the Caribbean.*

October: *Buenos Dias.*

November: *Caste Shadows.*

December: *Understanding Among Nations.*

January: *By Eastern Roadsides.*

February: *Blue Prints and Patriotism.*

March: *Lights and Shadows.*

April: *Tinkly Temple Bells.*

May: *The Chains of Caste.*

June: *India Tomorrow.*

Closing the Year

June brings to a close another missionary year. It is a time for measuring results. What has your group accomplished? Send *early* your reports to the state office. Send *early* the last of your offerings to the United Society. You should see us here at headquarters during June—especially the latter part of June—when Circles, Triangles, Woman's Missionary Societies, Guilds, Young Matrons, Bible Schools, Churches, Christian Endeavorers, etc., begin rushing in their offerings so that they may have credit for the year! Here is a little secret—some of these offerings have been lying still in banks for weeks and months when they could have been serving a missionary need; then, all of a sudden at the last of June, here they come with other offerings just like themselves so that we have to secure extra help and work day and night to get all of them recorded on our books before the close of the year. And, would you believe it—many of them come after June 30—when the books are closed—and they just beg to get into those closed books—just like five o'clock people who stand at the doors of the department store which has closed! You know how it is.

We know that sometimes this delay is unavoidable, but we wonder if everybody "understood" how things are if they could not help us a great deal.

THE program for the Senior Triangle Club for the new missionary year is built around the theme "Sharing Life with Others." The theme is developed from month to month as follows:

July: *Christianity a Sharing Religion.*

August: *How Can I Find the Best in Others?*

September: *What Can I Learn From Others?*

October: *What Does the World Owe to Christian Leaders?*

November: *Where Can My Group Serve?*

December: *Appreciating God's Greatest Gift.*

Sharing Life with Others in India

January: *In the Land of the Salaam.*

February: *In the Villages of India.*

March: *In the Schools and Orphanages.*

April: *In the Christian Hospitals.*

May: *On the Highways of India.*

June: *What of the Future?*

As you review the topics for each month you will discover our first attempt is to become familiar with the Christ we would share; and then to think of the groups in our homeland who have come from other lands. What are these people bringing to our land? How are we helping them to contribute their best to the world?

You will be looking forward eagerly to the study from January to June as we continue Sharing Life with Others in India. India is our oldest mission field, and there are so many interesting things about that fascinating country that six months is all too short a time to devote to this study. We believe you will find this study "Sharing Life With Others" interesting and challenging. The programs will be ready for mailing the latter part of May.

For our worship services we will continue to use *Youth Adventures With God*. You have been using it this past year, but twelve selections from this book, did not, in any way, exhaust the excellent material. Purchase your copy now, become familiar with it, use it this spring in your Senior Triangle meetings and have it ready for the new missionary year in July.

From Chapter Twelve of *Seven Thousand Emeralds* have three talks which present the three enemies of the Philippines in America. Stories which show our ignorance, on pages 140 to 143. Stories which show our indifference, on pages 143-148. Stories of racial prejudice on pages 148-153.

Programs for Summer

OWING to the fact that many of our Intermediate Triangle Clubs using *Trails of Discovery* have not used all of the courses we are not issuing a new quarterly program for the summer months, July, August and September, but are suggesting that you use during those months one of the courses which you have not used before. These are such fine programs that we know you will be glad of the opportunity to study any you have missed. The courses which have been provided and from which you may choose your summer study are as follows:

Trails of Discovery in World Friendship—

Japan to America

Among the Philippines

From Mexico to United States

North American Indian

Along the Congo

Among American Negroes

If your Club has studied all of these units we will provide something else.

Read "Closing the Year" on this page in the Circle column. Since it concerns the subject of little things which make our work difficult at headquarters, let us mention another which pertains to Triangle Clubs only. We have no end of difficulty in keeping all of you straight, for sometimes you write us and say, "Please credit this offering to the Triangle Club," or "Please send us Triangle Club materials." Then the question that rings in our heads is, "Hi-Tri or I-Tri, which?" We go to all our records to see if we can find any name that will throw some light on the problem. Many times after all that looking we have to write a personal letter to get the necessary information. If you would always use those little letters, Hi-Tri for Senior Triangle, and I-Tri for Intermediate Triangle, all this trouble and expenditure of time and stamps would be saved! If you happen to be both, use the name which corresponds to the age grouping of the majority.

"Don't snub the Mexican people, make friends of them.

Don't laugh at their questions about American life, answer them.

Don't mimic their broken English, help correct it.

Don't call them offensive nicknames, how would you like that yourself?

Don't make them hate America, make them love America.

In other words, be an American—and be a Christian."

Devotional Study for Woman's Societies

JUNE: "Our God Is Able." 1 John 4:4.

By MAY F. FRICK

IN SPITE of insistent, fierce and cunning attempts to rob her of her influence, her place and her power, the church has persisted uninterruptedly for nineteen centuries "because greater is he that is in you than he that is in the world."

It was a group of very plain but honest men whom Jesus trained to carry on his work. At first they were full of doubts but after they had seen their Master's ever ready, ever abundant power to meet all impending crises in their lives and those of others, their souls were calmed by his presence.

Naturally, then, when they came face to face with a supreme crisis—an unparalleled tragedy in the life of their leader, which he either could not or would not try to avert, these disciples were beside themselves.

The conflict which raged within their minds and hearts for three days, between his crucifixion and resurrection, was unspeakable. If he had loved them as he said, and if he could have saved himself, why did he not do it just for their sakes? Over and over again came the struggle between the dread fear that they had given their lives to a lost cause, and were following a defeated Leader, and the comforting hope brought by their vivid memories of his ability to meet every emergency with irresistible calm and power. Gradually the distressing fact of his agony grew dimmer and their hearts were stirred with admiration as they recalled the incomparable attitude which he carried through it all. Certainly he did not show one sign of defeat at any time. He was not disconcerted by unjust procedures, by bitter taunts or by base cruelties. There was something unusual in his attitude toward everybody and everything here and now in these terrible hours, just as unusual as was his mastery of every difficult situation that arose in those three years of their comradeship. He was not ordinary nor mediocre even when needless suffering was his lot. None other could have lovingly, courageously, serenely died the death that he died. Even after his resurrection, however, the keenness of their disappointment lingered. "But, we hoped that it was he who should redeem Israel."

The next forty days of occasional companionship with him wrought mighty changes in their thinking. His unquestioned and resolute sense of victory was irresistible. He must be right. He never showed a doubt but that all was worth while, all that he sacrificed, all that he suffered. It must be true. But even now he will not remain with them to carry on. He still believes that it is best for them and for the world that he should leave them; leave them, not for them to return resigned to their former pursuits, but to leave them responsible for the carrying on of the mysterious work he had already

begun. How can they do it? It was a mystery to them the way he looked beneath the surface of human lives and unearthed the divine but hidden loveliness of the soul. He called forth the unseen beauty and mystery of many a life and said "He that believeth on me, the works that I do shall he do also, and greater."

"Then opened he their mind, that they might understand the scriptures." The meaning of his love and suffering, the meaning of his power and victory now dawn upon them. This must "be preached in his name unto all the nations, beginning from Jerusalem." But the question stubbornly persists. How can they do it? He knows that they face real problems and says to them, "Behold, I send forth the promise of my Father upon you." They knew then that he had not forgotten their human weakness, their human limitations, even when at their best. They knew then that he understood their great need and how to supply it; and gladly they tarried "in the city, until" they were "clothed with power from on high."

Whenever the conflicting urge for delay or for advance had battled for supremacy within Jesus' soul, he had sought refuge in more intimate companionship with his Father, and had tarried until his Spirit had complete possession and control of his life. How fiercely had raged the same conflict in the disciples' hearts. Ultimately they too let his Spirit have his way in their lives, and these "Little-faith" men became both stalwart and gentle to a degree as yet unsurpassed in succeeding history.

What shall all our talk and labor about the observance of Pentecost amount to? Shall we let this season of great opportunity pass with a superficial interest in Pentecost and be as whited sepulchres, only outwardly clean, while inwardly impotent, unloving and unlovely? Or shall this be for us a time of deep heart searching, not simply to make ourselves piously uncomfortable, but that we may take an honest inventory before God, with his help, to see what there is that must go out of our lives before increased power can come in—power to live, so radiating the perfect understanding love of our Father toward his every creature, that those near and far may wonder at the grace which God has given unto men.

HAVE we today accepted the honor of being called children of God without seeking sufficient power to meet the responsibility? The carrying of the gospel message through the centuries to you and to me has cost men and women and children their lives. If we would save ourselves from being slackers we must avail ourselves of the promise of the Holy Spirit. "Little-faith" men never won a great victory. Faith says, "I can."

"That the world may believe" it must see in us today not only that tenderness

of heart, which causes us to suffer with the world's sorrow and makes us keenly conscious of world problems, but it must see us also as those "strengthened with all power, according to the might of his glory" that we may walk worthily of our undefeated leader. Then we would know that he could show us how to multiply rather than divide our forces and support here and in other lands. No persecution or circumstance, no obstacle, no condition no problem was sufficient to overwhelm, to block the way or even to delay our Christ.

Paul, halted in his mad and merciless zeal against the early church, goes apart until hatred and bitterness and human ugliness has been swept out of his soul, then he says "the love of God hath been shed abroad in our hearts through the Holy Spirit which was given unto us."

THE church today is rightly "problem-conscious." Thus was her Lord, likewise were the first disciples and Paul. But what did they do about it? Did they let the size of their problems stagger them or impede their progress or even slacken their pace in carrying their message of Peace and Good Will, of understanding love and inevitable victory to all known lands? No, like their Invincible Leader they were willing to tarry until the promise of the Father was theirs, then no problem or power could defeat or even delay them. The strengthening presence of the Spirit of God made it possible for Paul and the early Christians to prove the truth of the statement, "Our sufficiency is from God," "I can do all things in Him." And they left Jerusalem and went "far hence unto the nations." "Why? Because Christianity is like the manna in the wilderness, if disobediently, selfishly kept it spoils. 'Had this divinely given example of true church spirit been followed, how different would be the condition of the world today! Of our Protestant church members, for every one who is serving as a missionary abroad, we are keeping 2,818 at home.'"

The joy of Jesus, his love and the unsearchable riches of his soul defied the limitations of time and space and circumstance. In perfect harmony and cooperation with the God and Father of all mankind, Jesus Christ never failed to understand the human heart or was he ever indifferent to human need. If I had a million dollars, someone asks, What would I do? The basic, the fundamental question is, If I had a soul like Jesus Christ what then would I do? But where, where shall we go to find such? In the presence of God he lived and moved and fed upon his Word. And everyday life with common folk was his laboratory, his workshop where he became proficient in the practice and use of the truths he learned from his Father.

The Spirit of the Eternal God is as invincible, and as vigorous and able to lead on today as ever. True sons of God must be not less "Power-conscious" than "Problem-conscious," "because greater is he that is in you than he that is in the world."

*The Desire of All Nations—Smith.

Good Ideas That May Be Used Anywhere

THE missionary committee of the church at Auburn, New York, in conjunction with the missionary committee of the church school put on an extensive study of the different phases of our missionary work, lasting five weeks, singing *Survey of Service*, *World Call*, *King's Builders*, missionary library books and the program sheets used by the missionary societies. Ten minutes' time was taken in the adult classes each Sunday morning and a half hour in the children's classes for the study. Assignment and preparation were made in advance for the adult study so that a good deal of ground was covered in a short time. A certain country or piece of work was assigned to each class or department and at the close of the period of weeks, an evening dinner was served at the church, each table being decorated in accordance with the topic studied in the different classes, and a brief talk given along the same line. There were about 225 present and Mrs. Esther Kirkwood, who was chairman of the committee, writes of the great enthusiasm which has been engendered by the undertaking.

A WEEK has passed since our Missionary Project, here in Lynn, Massachusetts, became a matter of history. We feel that we realized to some degree three things: Increased knowledge about the

countries and work studied; benefit of fellowship of a large group working together for one common end; a small amount toward our financial goal in the missionary society. There is another benefit of which we may never realize fully the extent, and that is the benefit derived by the church because of the comments of those who attended.

We represented both the foreign and home work and there were many clever ideas worked out in the centerpieces for the supper tables and in the booths. I believe the one which most closely carried the idea of our work was the table representing our Benevolent work. At one end were dolls dressed to represent the children in our Homes, and at the opposite end dolls represented the old people in our Homes for the Aged. In the center were dolls dressed as doctor, nurse and patient. In the vestry were the booths, decorated in lavender and white, exhibiting pictures, curios and costumes. We had curios from Congregational House, Boston, Marine Hall, Salem, and Mr. and Mrs. P. A. Sherman of West Rupert, Vermont, (missionaries from India) sent a number of articles, as did various others, and we also used seven Milton Bradley cut-out villages, some set in sand and others on the tables.

We used the dramatized service "Around the World with Christ's Disciples," with a few necessary changes.

MRS. V. E. GILLESPIE.

Echoes From Everywhere

As Parrots In Cages

I have had such joy in going about the city renewing old acquaintances and making new friends. I have gone among the low-caste people and brought smiles to many a child's face with a bright picture card. I have given out dozens of them since I came here and how they do love them.

One morning I started out early to visit the homes near the railway station nearly two miles away. The air was so fresh and the fields so green and pretty. The first home I visited a little girl was learning to read. After I had heard her lesson she and her brother sang some *bhajans* with me and repeated some Bible verses.

At each place I was greeted with smiles and friendliness. In one Mohammedan home the woman said to me, "We never have the privilege of getting out to take a walk or see the green fields, we are as shut in as these parrots in their cages." But she had a tiny little garden which looked pretty and gave her great pleasure.

In another home after I had finished singing a song the woman said she did not know such a beautiful song could be written. Still another woman said, "the songs never sounded so sweet to me as they do this morning." And so it was in

each of the eleven homes I visited, and all begged me to come again soon.

As I walked back home I feasted my soul on the beauty of the lake and the surrounding hills and the wonderful trees with their inviting shade where campers were eating their noonday lunch. I felt neither hunger nor weariness because the beauty and goodness of the Lord filled my very soul.

LUCILE FORD.

Mahoba, India.

Nantungchow Remembers Others

We had a very good year ending December 31, 1929. We had nine baptisms—a total gain in membership since I became pastor a year ago of five. Our local collections for the year amounted to \$1232.67 Mex. Present membership is fifty-six. Most of the money came from the Chinese. Some of it from Christians not members of our church and some of it from non-Christians who are members of our Community Welfare Association, a Christian organization that is organized by the church for benevolent work. During the year we sent \$14.92, our Easter offering, to an orphanage in Shanghai; \$112.20 to the famine sufferers of North China; \$30.75 to the leper work; and

\$62.59 to the Chinese Home Missionary Society, an interdenominational organization. This made a total of \$220.44 for outside benevolences.

FRANK GARRETT.

Nantungchow, China.

Christian Influence To Continue

In keeping with the program of concentration in our Indian work, the Harda Christian High School has become the Harda Municipal High School. The official transfer took place on the evening of the sixth of December. Donald A. McGavran, who has been manager of the high school, was presented an address of appreciation by the teachers, many of whom are continuing in the high school. As a token of their regard they presented Mr. McGavran with a splendid Benares table. This part of the program was characterized by a feeling of sincerity which is so often lacking in such affairs. Mr. McGavran received the gift and the address realizing that it was meant not only for him, but for all who have had any part in the service rendered through this school.

The secretary of the Municipality presented to the United Christian Missionary Society an address, expressing their appreciation of the work our mission has made possible, and their joy in taking over this great work. Mr. Alexander, our mission secretary, who attended to the legal details of the transfer, replied urging the Municipality to forge ahead under the able leadership of their capable secretary. Joy and sorrow mingled in our hearts, but we are all glad that the doors of the high school are to remain open, and that our Christian Head Master is to remain Head Master of the school.

We were also gratified to hear expressions of appreciation for the work of Dr. C. C. Drummond, who spent so many years here in Harda. He was spoken of as a true "Sadhu" (religious leader), a sacrificing soul.

MARY THOMPSON.

Harda, India.

Hidden Answers

1. When and by whom was work begun in Jamaica by Disciples of Christ? In Porto Rico?
2. What does Mr. Barclay say about the Comerio Church in Porto Rico?
3. How did the islanders help in rebuilding churches in Porto Rico?
4. How many Young People's Conferences will be held this year?
5. Who is Oswald Penso?
6. What is our church membership in Porto Rico? How many baptized last year?
7. Who are the students in the Evangelical Seminary, Porto Rico?
8. Who is the new president of Eureka College?

Getting the Boys Interested

Mrs. Corneius is sponsoring a club for the boys of 18 to 23 years of age. They organized a basketball team and had a great time together. They managed to come out second in the league.

Our Boy Scout troop is growing by leaps and bounds. Last week there were seventeen present. And my afternoon class for boys is growing also. I had fifteen on Friday, which is about all I can handle. This is the woodwork class and we have to use cigar boxes for material. You should see some of the "Jiggs" doorstops they have made.

BESSIE MAY ROGERS.

San Antonio, Texas.

A "Thank You" Tree

One might call it a Thanksgiving Christmas tree which little Roshan Bishli had in his front yard on the night of January 2. It was too late for Christmas but there was a real tree with paper chains, lighted candles and gifts, too, for all who assembled around it. When he came to our house that morning with the invitation it said, "Come to dinner at our house tonight," but when we got there we found the Christmas tree and no signs of dinner. We soon found that it was Roshan's "Thank You" tree for the hospital folks. Roshan had been very sick and this was his way of showing appreciation to all the hospital workers who had aided in his recovery. He had a little gift for each one on his tree and a gift of two rupees for the general hospital work. It was his way of making a thank offering for regained health.

After the distribution of gifts the tree was taken away to make room for the dinner which followed. The missionaries of the station and all the hospital workers enjoyed a delicious dinner of rice, curried meat, dal and Indian breads. It was a happy occasion.

VEDA B. HARRAH.

Mungeli, India.

Sunday School For Japanese

Miss Clara Crosno reports that on March 2 she organized a Sunday school in Colorado about five miles south of Rocky Ford in a community where there are about thirty Japanese children. Experience shows that when we are working with foreigners more permanent results are accomplished if we begin with the children.

Indigenous Church

Charles P. Hedges writes from Moni-eka, Africa, that they have fully organized one of their outstation churches, making it in every sense a true indigenous church. This is one of the beginnings of the native church fully organized in every village. This church has called its own pastor, an ordained man, chosen its church board, and fully supports all its own work

as well as giving regularly to the cause of world evangelization.

Mr. Hedges mentions again the value the Jubilee conference discussions last

year on the indigenous church have had for him in relation to his work at Moni-eka.

Training and Healing

Our hospitals and Nurses' Training Schools in the Philippine Islands have continued their work of training the young and ministering to the sick. The daily treatments totalled 33,372 last year. There were 1,248 major and 1,270 minor operations performed. This would mean that four major and four minor operations were cared for in our hospitals every working day of the year.

Growth at Mondombe

On May 7, 1920, work was opened at Mondombe, Africa, on the high Juapa River. The following table shows the growth of the first seven years:

	1920	1927
Church members	60	2220
Evangelists	10	76
Schools	5	45
Pupils	87	2457

In the Ubangi-Ngiri portion of the Bolenge field, Africa, one of the six districts shepherded by that station, the offering of the native church for the last six months was fr. 17,200. In the Ngiri field itself the church is entirely supporting sixty-five evangelists and teachers besides a boys' boarding school with eighteen boys enrolled, to whom they supply two suits of clothes per year and fr. 4.00 per week for food. In addition, the Ngiri churches are sending twenty of their own men to distant villages far up the Ubangi River, as far as Dongo, Imese and Mokolo and villages lying inland. The Ngiri field also pays for all its own educational supplies.

In five of the six Bolenge districts boys' colonies or boarding schools have been established and are being entirely supported by the native churches themselves, with trained boys from the Bolenge schools heading the work. One village alone sent in fr. 1,000 for the last six months, and many gave fr. 750 apiece. There is a clamor everywhere for well-trained teacher-evangelists, and a willingness to pay for them.

Fortunately our year-old Congo Christian Institute is hard at work on the task of preparing Christian evangelists and educated teachers.

Worship In The Homes

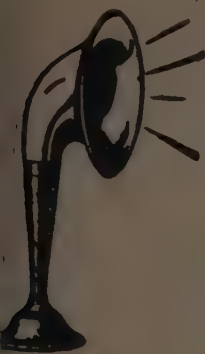
All the churches seem to be taking hold of the Pentecostal Aims enthusiastically and we hope that many "lukewarm" Christians may get "ablaze"! Since December at least two men have been calling and having prayers in every home by turns and we believe this will make it easier for them to get started having their own family prayers. We now have five Christian homes in the town of Rath.

J. H. BIERMA.

Rath, India.

A Dozen Suggestions for Reaching World Call Pentecostal Aims

- I. Have the State Secretary apportion a definite aim for each society.
- II. Have WORLD CALL conferences at all State, District and County Conventions, giving the local chairmen an opportunity to discuss plans and exchange new ideas.
- III. Bring WORLD CALL to the attention of each individual church by presenting one of the WORLD CALL pageants.
- IV. Secure the cooperation of the local pastor in presenting the magazine to the church as a whole.
- V. Make a thorough canvass of the entire church membership, calling in the homes of each family represented in the church.
- VI. Have the various teams making these calls compete with each other for results, offering some special award or recognition to the winner.
- VII. Be sure that each solicitor who attempts to secure subscriptions is herself familiar with the magazine and enthusiastic about the need for it throughout the brotherhood.
- VIII. Recommend WORLD CALL to our Bible school workers and teachers as concrete, valuable literature for all departments.
- IX. If there is more than one church in your city, have the various societies challenge each other to a contest for the purpose of reaching their WORLD CALL aim. Similar challenges could be offered between counties and districts.
- X. Present one of the WORLD CALL pageants at your State Convention; also at Circle and Triangle Meets.
- XI. Have the Woman's State Board offer some special recognition to each society reaching its WORLD CALL aim.
- XII. Present plans for reaching WORLD CALL aims in the state paper from month to month.



Station UCMS Broadcasting

JOHNN H. BOOTH of the church erection department assisted in the dedication of the new East San Diego Christian Church, California in February. The department has granted this church a substantial loan, and the remainder of the cost was raised on the day of dedication. The new building is one of which the entire community is justly proud.

Harry C. Munro, who served for a period as director of leadership training of the department of religious education of the United Christian Missionary Society, has been elected director of the Department of Adult Work of the International Council of Religious Education. Mr. Munro served as a missionary in Alaska for two years under the American Christian Missionary Society, was a professor in Spokane University and the University of Oklahoma, and for several years editor of the *Bethany Church School Guide*.

Recent callers at the editorial office of *WORLD CALL* were Mr. and Mrs. Church H. Smiley, home on furlough from India, accompanied by their two children. They had difficulty in recognizing this room as the serving room in connection with the dining room of the College of Missions, which they both attended and where their acquaintance began. Another welcome visitor was Miss Emma Lyon, who has spent thirty-seven years in China and has returned for her fifth furlough.

Acting President S. J. Corey has had a new distinction thrust upon him and is now "Grandpa" Corey. John Douglas arrived at the home of Professor Stephen Maxwell Corey, Champaign, Illinois, March 10.

A visit which was a pleasure and a benediction to everyone at headquarters for a week in March, was that of Mrs. Anna R. Atwater, who is now residing with her sisters in Grand Rapids, Michigan. As she led the devotional service in chapel and participated in the discussion in various committees, it was a joy to find her voice as resonant and her thinking as clear as in the days of her active service.

Many of the friends of Anna Louise Fillmore, who attended the College of Missions and afterward spent several years as a missionary in China, will be interested to know that she is now living in New Orleans, Louisiana, where her husband, Charles G. Shedd is general secretary of the Y. M. C. A., with a half-million dollar building in the process of construction.

Jimmy, Carol and Clark Shedd are the junior members of this home.

Fire has again taken its toll at Livingston, Tennessee, in the complete destruction of the home of the principal of Livingston Academy, March 30. It is thought that the fire was caused by a defective flue.

The exhibit committee for the Washington conventions is at work on plans which will bring the work of the United Society before the people in a unique and outstanding way.

A cable from Jamaica announces the death of Mrs. George Penso of Kingston. Our sympathies are extended to Mr. Penso,



T. Shizuoka, pastor of the Japanese church at San Bernardino, California, and Miss Mary Campbell of the home department of the United Society.

The San Bernardino church has a bright outlook under the direction of Mr. Shizuoka and is assuming self-support with the exception of part of the minister's salary.

a leading layman in our church and a successful business man, and to his son Oswald, who is at present in Drake University preparing for service in Jamaica.

The announcement that Mr. and Mrs. Gerald L. Miller are now located with the Central Christian Church, Comanche, Texas, is of interest both to our headquarters group and to many who remember Miss Mayme Garner as active in the Youth Convention and other work among young people while connected with the United Society.

Wide interest in the organized work of the brotherhood is clearly indicated in the

fact that of the 4500 copies of the 1929 Year Book printed, 3367 have already been distributed, with additional orders being received daily.

To aid in meeting the actual cost of *Patent Sides*, the price was raised from fifteen cents to thirty-five cents per hundred, beginning January 1. This has not tended to decrease the orders, as the average weekly issue for three months has been 94,500, which will mean approximately 5,000,000 copies for the year.

To date 582 Pentecostal Sharing Purpose cards have been signed, indicating a proposed increase in the general fund giving of \$53,200. The purpose is to enlist at least 1900 churches.

C. O. Hawley, who has served as associate secretary in the department of promotion of the United Society for the last five years with increasing effectiveness, at the last meeting of the executive committee was made a full secretary in the same department.

Alexander Paul, who has recently returned from the Orient where he studied with the missionaries and nationals plans for future work, stirred the hearts of the members of the executive committee and headquarters group as he presented the opportunities and urgent needs in China, Japan and the Philippines, and the responsibility which in the last analysis rests upon the churches at home.

March was the largest month in the history of the distribution of slides. Ninety-two sets of slides were used a total of 243 times during this month. If these slides were witnessed by a minimum of 100 people per showing, it means that the work was presented through slides to approximately 25,000 people. At that rate for a ten months' period the work would be presented through slides to a quarter of a million people.

Professor T. W. Nakarai, who received his A.B. degree in Japan, and later A.B. and A.M., at Butler University, attended the College of Missions and is a graduate student of Chicago University and the University of Michigan, and is now Associate Professor of Old Testament at Butler University, has been elected a deacon in the Third Christian Church, Indianapolis, where he has held his membership for some time.

Our Benevolent Homes for the most part are practically full. We do not solicit business for either children's or old people's homes, and yet there is always a long waiting list. The month's mail brought thirty-two new applications to headquarters from aged people and ten requests for care of children, in addition to those received at the Homes.

What, Where, When and How

A Guide to the Use of Missionary Materials and Methods

Calendar Ahead

May 11—Mother's Day—Enroll leaders and young people for summer conferences and Missionary Education Movement conferences. Silver Bay, N. Y.—June 27 to July 8; Blue Ridge, N. C.—June 30 to July 7; Asilomar, California—July 8-18; Seabeck, Washington, July 22—August 1.

June 1—Children's Day—Offering for Foreign Missions. Free pageant for church school.

All the World's Our Stage

"THE World's Children For Jesus," by Grace McGavran is the name of the Children's Day pageant. It uses the children of the Elementary Division. Simple costuming and lighting effects. Short parts using number of children. Any church can stage this effectively.

Educational Approach to Children's Day June 1st

1. For Primaries and Juniors—See *Church School Guide* for outlines and teacher's helps; and *May King's Builders* for stories to accompany worship services.

2. For Intermediates—See—"Trails of Discovery from Mexico Into The States."—Worship Services.

3. For Seniors and Young People—See *Front Rank* copies for four Sundays of May—page on Worship Services for Young People.

4. For Adults—See *WORLD CALL* for May. Illustrations of International Sunday School lessons, two of which with worship program especially preparatory to Children's Day.

World Friendship Courses

(In Young People's Conferences)

Two courses are being offered in our summer conferences: "Education in *World Friendship and Service*" (number 106) in the Older Young People's Conference; and "The World Program of the Church" for the high school conferences.

The first is one of the units in the Missionary Education major of the Conference Curriculum. It is a ten-session Standard Leadership Training course for which credit will be given if requirements are met by the conference. Teachers for this course must be accredited by the Leadership Training Office through the Department of Missionary Education. This department gladly assists qualified persons to accredit themselves. The text used is "Training for World Friendship" by Brown.

The second is a five-hour course designed to orient younger students in the world program of his church and his communion. No text is required and the

course is taught usually by a home or foreign missionary who is expected to illustrate the principles and policies of missions from his own personal experience as a representative of the church wherever he has served.

Urge your conference delegates next summer to enroll in these courses. The young person can have no greater impetus to his Christian service in the local church than to see the world reach of the church of Christ.

STUDY BOOKS ON THE CARIBBEANS

The home mission study for this coming year is the Caribbean Islands. For nearly all churches who have work in them, this is home missions. Descriptions of the contents of these books are found in the Book Review Section of this issue of *WORLD CALL*. For use in a fall School of Missions, for Mission Study Classes, and for background for missionary society programs.

Note: The materials for the study of India to be made in the churches in the winter and spring of 1931 will appear on this page in a later issue.

For Adults and Young People

Trailing the Conquistadores. By Samuel Guy Inman.

For general reading or study. (See Review.) Cloth, \$1.00; paper, 60 cents. Ready in May.

A Course for Leaders of Adult Group Studying the Caribbean Islands. By George W. Hinman, Secretary, American Missionary Association.

Provides within one pamphlet suggestions to leaders of groups that wish to base their work exclusively upon Dr. Inman's book.

For Younger People and Seniors

Between the Americas. By Jay S. Stowell.

A short popular reading book which describes through the eyes of a sympathetic traveler the life of the peoples of Cuba, Haiti, the Dominican Republic and Porto Rico. (See Review.)

Cloth, \$1.00; paper, 60 cents. Ready in March.

A Course for Leaders of Young People's Groups Studying the Caribbean Islands. By Garfield Evans, missionary in Cuba.

This course contains suggestions for study, discussion, worship, investigation and activity.

Paper, 50 cents. Ready in May.

Bulletin II—No. 5

Address all inquiries to the Missionary Education Department, Missions Building, Indianapolis, Indiana.

For Intermediates

West Indian Treasures. By Winifred Hulbert, author of *Cease Firing* and other stories.

The colorful history of the Islands has been retold in a fascinating way. The later chapters contain stories of youth in each one of the countries. Attractively illustrated. (See Review.)

Cloth, \$1.00; paper, 75 cents. Ready in June.

A Course for Leaders of Intermediate Groups. By Winifred Hulbert.

This course aims to cultivate a deeper experience in sharing helpfully with our neighbors in the West Indies.

Paper, 50 cents. Ready in June.

For Juniors

Sugar is Sweet. By Dorothy McConnell, author of *Uncle Sam's Family*, etc., and Margaret Forsythe, supervisor of Field Work in the Department of Religious Education, Teachers College, Columbia University.

A Friendship Press text built around such modern problems as Christian duty in conditions in the West Indies. (See Review.)

Cloth, \$1.00; paper, 75 cents. Ready in May.

Porto Rican Neighbors. By Charles W. St. John.

A collection of stories about the children of Porto Rico with an introduction giving a brief history of Porto Rico and its relation to the United States.

Cloth, \$1.00. Ready in May.

Picture Map of the Caribbean Islands. Similar to the other numbers in the Picture Map Series. For use also with intermediate groups. 50 cents. Ready in March.

For Primary Grade

Children of Sea and Sun. Prepared by Mabel Garrett Wagner, with story contributions by Dorothy McConnell, Winifred Hulbert and Mrs. Effie C. Naylor.

Includes background material, suggestions for introducing a course for worship, for dramatization, for excursions, etc.

Cloth, \$1.00; paper, 75 cents. Ready in June.

Caribbean Picture Sheet

Twelve pages of pictures for use in notebooks, posters, etc. 25 cents. Ready in April.

Maps

Wall Map of Latin America. In two colors showing location of Protestant mission stations; includes Caribbean Area. Paper, 60 cents. Ready.

Large Outline Map of the Caribbean Islands. For wall use. About 28x32 inches. 25 cents. Ready in April.

Small Outline Map of the Caribbean Islands. For individual use. About 11x14 inches.

25 cents per dozen. Ready in April.



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Adult-Young People's Worship Program for Sunday Schools

MAY

TOPIC: Making Christ King in the Philippine Islands

Aim: To develop a deeper feeling of kinship with the Filipino people.

Hymn: *Jesus Shall Reign Where'er the Sun.*

Scripture: Isa. 42:1-4; Ps. 47:1-9.

Story: In many of our churches during the past winter, groups have been studying the Philippine Islands and learning to know and appreciate the people and the land. Children's Day this year is being devoted to those islands where our own American flag flies. In order to prepare ourselves for a more sympathetic understanding of those people as we look forward to the Children's Day observance we are today thinking of the ways in which

the Filipino people are striving to make Christ supreme in their lives.

Note: For the story see "Missionary Illustrations of the Uniform Sunday School Lessons," under May 11 and May 18, this issue. These two illustrations can very easily be molded into one story.

Prayer: Praise for our opportunities of service in the Philippine Islands and for the way in which Christ has been crowned king in the lives of many people there. Intercession for them and for us that we may all continue steadfast in worship and service, that we may constantly answer every need, that we may make him king in our individual lives.

Hymn: *Work for the Night Is Coming.*

Missionary Illustrations of Uniform Sunday School Lessons

By EDITH EBERLE

May 4. Promotion in the Kingdom

Judging by Christ's measure of greatness it seems to me that Marika, a Bulgarian girl must be great indeed. Twenty years ago, a missionary in Lovetch, Bulgaria, noticed a thin-faced, wistful-eyed Bulgarian girl going down the dusty street in front of the American School for Girls. She was barefooted, poorly dressed, her hair unbound and her hands rough and calloused with hard toil. She was carrying on her shoulder a heavy stick, from the ends of which were suspended two great pots of water. Wistfully and longingly she looked within the school yard and saw girls of her own age and country reading books, learning songs, playing games. Into her heart there came a longing to be like those girls. Life could mean more than just carrying huge jars of water! Day after day she watched until the life of the school became very

familiar and dear to her, morning hymns, evening prayers, classes, playtime, the books they studied and the pictures in them—the whole school life fascinated Marika and each year when classes were renewed she longed to be one of them, longed with a choking sense of sadness because she knew that for her it could never be! She could only carry heavy water jars from the spring! She could never see beyond her own little village and the rim of mountains in the distance. A young man from a neighboring village saw her at the spring one day, was attracted by her charm and the longing and wistfulness of her. Winning her parents' consent they were married. Later Marika brought to the mission school her own small daughter, as pale-skinned and wistful-eyed as the mother. She was determined that her daughter should learn to read and sing, to be like the girls whom

Marika had so longed to join. The daughter entered happily and earnestly into the life of the school, eagerly grasping every opportunity to learn more. As for Marika, she still carries water, passing the school building satisfied and happy that she has been able to put into her daughter's life that which she herself could never have. Her own sadness and longing are forgotten as she willingly works and observes her own child busy in the happy school life. Promoted to a very high place in the kingdom—that is where it seems to me Marika belongs!

May 11. Jesus Acclaimed as King

The triumphal entry of the Christ into Jerusalem reminds one of the religious processions held all during the Lenten season in the Philippine Islands. They begin on the first Sunday of Lent and each succeeding Sunday as Easter draws nearer the processions grow longer. On Wednesday, Thursday and Friday of Holy Week hundreds of thousands of people march, following the numerous images, carrying lighted candles, chanting songs. The images, freshly painted and gayly clothed are mounted on rude carts and drawn through the streets surrounded by the marchers. There are of course images of Christ, of Mary, of Joseph, the Holy Family, Peter, John, and many saints known only in the history of the Catholic Church, and always the particular patron saint of the village. The image of Peter has a live rooster beside it. Christ toiling under a great black cross, Christ on the cross, Christ in the tomb which is represented by a life-size image reclining in a glass case. The people gather in the churchyards in the late afternoon and at sunset time the priests emerge from the churches, the processions form and wend their way along the dusty streets of the town, thousands of people in one procession each with a lighted candle. The smell of dust-laden air and burning tapers mingle with the sound of marching feet, tired crying children, and the monotonous chanting as the procession is swallowed up in the fast-approaching darkness. The Sunday morning of the Triumphal Entry is a great day. People who have not been inside the great Catholic churches all year

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long now go to church with their elaborately decorated palm branches to have them blessed by the priests. These branches, then hung in the homes, are supposed to have power to keep the home free of illness and other trouble during the year. The procession on that Sunday afternoon is the largest of any except the one on Good Friday. On Good Friday and all day Saturday everybody dresses in black, but on Easter morning appear for the festivities in white or light colors. On Friday the crucifixion is enacted in the churches and for six hours the image of Christ hangs on a cross near the altar. In some places there are observed on Thursday and Good Friday the flagellations, in which men carry out their vows to each year follow the way of the cross, going through various ceremonies and beating themselves with a sort of cat-o'-nine tails, scourging themselves in order that they may lay up merit in heaven. Sometimes on Easter morning the image of Judas is burned amidst the delight of the onlookers. Devises are also arranged so that the angel comes to announce the resurrection. All this is in vivid contrast to the quiet services held in the Protestant churches during Holy Week especially on Good Friday and Easter Sunday.

For more than three hundred years the Filipino people have in ways like this been seeking to find and worship the Christ. They have known him as the Christ of the Cross, a Christ shut up in great stone

churches, and have too little understood him as a Christ who mingled with people, loved and helped them. For many the entire year's religious observance is completed in Holy Week. Only in these ineffectual ways has he been the King, but more and more the people of the Philippines are acclaiming him king in their everyday lives, in the way they worship and love him, in the way they live for him, in the way in which they serve him, in the way in which they share him with the pagan people of their own mountain region.

May 18. Jesus Teaching in the Temple

In little churches made of cement or of wood or bamboo or nipa palm, with roofs of corrugated iron or thatched grass, with floors of cement, wood or hard-packed mother earth, the teaching of Jesus is going on. Earnest Christians come together to study, learn and worship and then go out to live out the teaching. The following story taken from *Trails of Discovery in the Philippine Islands*, shows how the Filipino Christians are learning to love their neighbors as themselves:

One hot Sunday morning there walked into the Christian church of one of the lowland villages of the Philippines a strange man, sturdy and robust, dressed only in a bright-colored loin cloth or G-string, earrings and a little basket-like hat. With the easy swinging strides of

the man who lives much in the open he walked to the front of the church and sat quietly throughout the service. He was from one of the hill country tribes of a half-million pagan folk who at the time of American occupation were fierce, wild hunters. At the end of the service upon the invitation of the pastor he rose to speak:

"Men of the lowlands," he said, "we of the mountains have seen how you live in peace and happiness here. You do not hate and kill. We have heard that all this is because you have a book that tells you about Jesus who taught you to live like this. We would like to know your Jesus, too. Will you not send us a teacher so that we may live in kindness, too?"

The old man sat down. For a time all was silent until another old man rose to speak. He was an elder of the church, much loved for his good deeds and gentle spirit. "My people," he cried, "do you know this man who sits with us today? He is from the tribe of our ancient enemy. For long years their warriors stole down upon us, robbed us and chopped off the heads of our kinsmen. We have suffered much from them. Now he comes asking our help." The missionary stirred. Was the gentle old elder about to stir up old feuds? Was the Christian teaching to avail nothing? But the old elder was continuing:

"But times have changed. It is true that we have learned to live in peace and kindness. We cannot deny the Christ to



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our former enemies who must now become our friends. We must share him with them."

As he finished speaking he walked to the front of the church and laid a coin upon the table. "This is my offering to send a teacher back to the mountains with this brother of ours." The man of the mountains followed drawing from his ragged G-string a few coppers which were laid beside the first offering. Others followed. The fund grew. A young preacher volunteered to go with his family to tell the story, and thus the Filipino Christians began sharing the Christ with the pagan people of their land.

May 25. Jesus Describes the Future of the Kingdom

Next door to the Mission compound in Luebo, Africa, lived Tshisunga. He was an unusually talented fellow, a sort of a jack-of-all-trades and whatever he attempted to do flourished. But he was shiftless and careless and never showed any concern for the services and other activities of the mission. And then finally he did show some interest and soon was an active Christian greatly concerned about helping others and teaching them to know Christ. He possessed a fine voice and his music added to the services. He was made president of the Christian Endeavor and did his work thoroughly. But his best work was his quiet persistent personal work among his own people. He was ill and suffering with elephantiasis when the missionary went to call but learned that he was not at home. "But I thought he was very sick," the missionary said to the wife, who replied, "Yes, he is but he had to go and visit an old woman at the other end of the village." The missionary waited and after awhile Tshisunga appeared hobbling painfully and slowly along the village street but stopping frequently to talk with people. When he finally reached his hut and was asked about the old woman he explained that he had visited her a week earlier and found her repairing the fence around her hut. When he tried to speak to her about God she chased him off with a stick crying, "What has God ever done for me?" So he returned to the other end of the fence and started to work and helped her finish the repairing. Then as they sat and rested he told her of Jesus and had since visited her every day but one when he was too ill to rise and the old woman is now immensely interested in the message.

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A book to study in conjunction with the Scriptures. It will bring to the understanding the light of truth that giveth "power against unclean spirits to cast them out, and to heal all manner of sickness and all manner of diseases," through the power of God that worketh in us.

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Spring Activities On the College Campus

(Continued from page 35.)

Allen resigned as president, the trustees elected Carl Johann as his successor. In 1898 he went to Canton, Missouri, where he became the president of what was then Christian University—now Culver-Stockton College. He was president of Culver-Stockton College for ten years, after which he was made president emeritus. Carl Johann served actively as an educator forty-two consecutive years.

News From Phillips University

Figures in the new catalogue of Phillips University show that the Bible College enrolled during the past year 187 students. Several students enrolled in Arts and Science and Education colleges bring the total to 197 students preparing for full-time Christian service—the largest enrollment Phillips has had of such students. Of this number 27 are candidates for the degree Bachelor of Arts, 19 for the degree Master of Arts, and 8 for the degree Bachelor of Divinity.

The debate teams of Phillips University have won signal honors this year. The

three teams had thirty-two debates and won twenty of them.

Recently the State Student Volunteer Convention was held in Enid. It represented various educational institutions of the state.

The senior class of Phillips University, representing sixty-eight members, presented to the library this spring a checking desk costing \$470. The same class gave to a highly pleased audience a play called "The Enemy."

The basketball team of Phillips has had a splendid record. In the regular conference games it was undefeated and won the state championship.

Lynchburg, West Virginia. On March 31, J. T. T. Hundley completed sixteen years of service as president of Lynchburg College. Those sixteen years constitute a record of remarkable accomplishment. The institution has been lifted from insolvency and obscurity into a place of recognition and accreditation.

President Hundley has been very ill for several weeks, but it will rejoice the hearts of his many friends to know that he is back at his desk once more carrying on with his usual vigor and capability.

Des Moines, Iowa. Drake Bible College students honored Dean J. C. Caldwell recently at a banquet at University Church. The occasion marked the fifty-seventh birthday of Dean Caldwell and his fourteenth anniversary as dean of the College of the Bible. Speeches were made by A. D. Veatch, professor of Semetic language and literature of Drake University, and Perry J. Rice, secretary of the Chicago Christian Missionary Society, praising Dean Caldwell for his educational achievements during the last fourteen years. Vernon Carter, president of the Drake Ministerial Association, presented a watch to the Dean in behalf of the college students.

Lincoln, Nebraska. President W. J. Weldon of Cotner College recently resigned the presidency of that institution to devote himself exclusively to field work for Cotner. He will have charge of both financial and student promotion. During President Weldon's incumbency Cotner College has gone forward in its scholastic standing and in the undergirding of its financial resources in a splendid way.

California Christian College. Dr. H. O. Pritchard recently returned from a six weeks' trip to the Northwest and Pacific Coast. While on this trip he counselled with our various educational institutions in those areas with respect to their educational, financial and promotional programs. He spent two weeks making a detailed survey of California Christian College, upon the invitation of the board of trustees.

California Christian College has a wonderful opportunity, and it is not too much to say that the new educational program which they are adopting will attract favorable attention throughout the nation.

Consider the Child

More and more, pastors and church schools workers are turning to the Vacation Church School as the avenue of effort most productive of worth-while results.

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United Christian Missionary Society
Receipts of Year 1929-1930

	General Fund	Increase	Special Funds	Increase
Churches	\$197,201.49	\$28,181.09*	\$ 8,917.48	\$19,393.74*
Sunday Schools	174,323.03	8,566.41*	858.31	6,004.21*
Christian Endeavor Societies	5,002.95	754.54*		32.08*
Missionary Organizations	360,430.49	801.67	2,517.37	2,898.78*
Individuals	23,672.74	3,065.57*	42,953.53	17,219.94
Requests	4,377.36	6,256.92*	6,893.57	1,059.68*
Interest (U. C. M. S.)	58,715.07	6,013.57	2,025.00	61.29
Interest (Old Societies)	27,505.59	114.00		
Receipts from Old Societies	42,512.69	5,183.74	33,650.40	7,579.68
Home Missions Institutions	51,054.17	8,200.13*	31.00	31.00
Benevolent Institutions	65,280.41	7,468.67	1,939.02	2,774.20*
Annunities			40,667.63	64,192.24*
WORLD CALL Subscriptions and Advertising	43,433.56	74.17*		
King's Builders	3,132.75	190.47*		
Literature	35,304.08	3,567.92		
Miscellaneous	26,564.76	3,510.21*	2,361.58	9,514.51*
	\$1,118,511.14	\$35,649.94*	\$142,814.89	\$80,977.53*

Board of Education

Churches	\$42,517.03	\$14,190.28*
Endowment Crusades	1,884.29	2,917.96*
	\$44,401.32	\$17,008.24*

Decrease

Missionary Register

Missionaries Arriving from Fields

Mr. and Mrs. H. C. Hobgood, Africa, New York, March 25, 1930.
Neva Nicholson, India; San Francisco, S. S. "Asama Maru," May 23, 1930.
Mr. and Mrs. David L. Watts, Africa; from England, April 9, S. S. "Olympic."
Sylvia M. Siegfried, Philippine Islands; from Manila, April 6, 1930.
Lillian Binns, South America.
Gertrude Shoemaker, Africa.
Mr. and Mrs. Percy D. Snipes, Africa.
Mr. and Mrs. Donald A. McGavran, India, New York June 1, 1930.
Mr. and Mrs. J. E. Moody, India, from India, May 1, 1930.
Mr. and Mrs. R. A. Peterson, Tibet, March, 1930.

Missionaries Returning to Field

Edith Noffsinger, Philippine Islands, San Francisco, May 9, 1930, S. S. "President Jefferson."

Births

John Edward to Mr. and Mrs. F. J. Huegel, Mexico, March 23, 1930.
Orlando Garland to Dr. and Mrs. Norton H. Bare, Tibet, January 7, 1930.

The Churches Study World Peace

HOW may the churches of the United States take their proper part in the stupendous and urgent undertaking of establishing the peace of the world? was the question which occupied the minds and hearts of one hundred and sixty-eight delegates representing thirty-seven communions and allied religious organizations at the Third Study Conference of the Churches and World Peace held in Evanston, Illinois, the last week in February, 1930.

The Conference was divided into three round tables, which centered their thought respectively on (a) the Christian Ethics of International Life; (b) the Church, the Pact, and Peace Policies; (c) the Church, the Pact, and the Far East. In

connection with each of the topics the question constantly recurring was: In the light of the gospel of Jesus Christ, and of the obligations of the United States under the Kellogg Pact, what recommendations should this Study Conference make to the churches represented? Guidance was given to the thinking of the delegates present by men and women well versed in the matters under consideration.

It is a hopeful sign that the Protestant churches of America are facing honestly Christ's way for "peace on earth"—which for centuries we have known as "The Kingdom."

Among other things, the entire Conference recommended that the various denominations through their central organizations be urged to set aside a definite period each year to the consideration of those aspects of international affairs

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which bear upon the problem of World Peace, and that all Christians individually and in informal groups, join in prayer to this end.

—JOY TAYLOR.

Served at Morehead

THE death of Mrs. Emma Exley (Mrs. William) Battson, March 27, 1930, recalls the three years of devoted and untiring service of Mr. and Mrs. Battson under the Christian Woman's Board of Missions as matron and director of grounds and student service at our school in Morehead, Kentucky, which afterward became the Eastern Kentucky State Normal College. We are reminded also of the generous way in which they gave of their means to the Frank Battson Memorial Printing Press, at Bolonge, Africa, erected in memory of their son who met a tragic death while in Drake University making preparation for foreign missionary service. Mr. Battson died soon after the Morehead school was transferred.

The Last Page

AS A RATHER ponderous but inevitable climax to this Caribbean Number, we offer the following remarks by Owen D. Young made recently at the conclusion of a speech at the University of California. The application we leave to you.

"America is too rich to be loved. She is well enough off to be envied. The attitude of the world toward her will be largely influenced by her spirit.

"If it be one of selfishness in isolation, she will have failed in her great responsibilities. If it be one of boastfulness in her success, she will have misused the things which God has given her.

"I pray for sober and sensible responsibility, a spirit of gratitude for the things we have, a spirit of friendliness and helpfulness and cooperation for all, a spirit of restraint in the use of any power which has been entrusted to us, and most of all, restraint in speech.

"If drunk with sight of power we loose Wild tongues that have not Thee in awe,

* * * * *

*For frantic boast and foolish word,
Thy mercy on Thy people, Lord."*

A Manhattan church plans to hold an air carnival in which members of the congregation will make parachute jumps. The proceeds of the affair will go, we hope, to provide the parish with the badly needed services of a psychiatrist.

Delegate, delegate, where have you been?
I've been in London, holding my chin.
Delegate, delegate, why were you there?
To frighten off War—but it gave me the scare!

Imagine Our Embarrassment!

"Let 'Friendly Critic' turn his southern eye to the article on The Last Page in the March issue of WORLD CALL attributing certain last words to General Robert E. Lee, 'As he lay dying after his great victory at Chancellorsville.' He will tell you it was General Stonewall Jackson who spoke those immortal words after he had been fatally wounded by his own men.

"I am sure this mistake was just a slip of the pen and feel certain you will be glad to have your attention called to the error. Being a southerner myself, this would write itself.

"There is no religious magazine in the world that can be compared to WORLD CALL. Without it I would feel lost.

"May I sign myself a—
Friendly Critic?"

(Mrs. E. A. Terrell, Sr.)

Frederick's Hall, Virginia.

Another friend, this time from the far northwest, sends us the following lyric which should be dedicated, he says, to

WORLD CALL and particularly The Last Page:

Tell us a story to make us see
Things that gleamed for us long ago,
Daisy meadows and fairy rings,
Greening woods, where the brown thrush
sings,
And the shining blue where a sea gull
wings,
Teller of tales!

Tell us a story to make us hear
Murmurs we dreamed ere we were born;
Bippling water and running breeze,
Bobolink's note in the windy trees.
And the mighty silence of summer seas,
Teller of tales!

Tell us a story to make us feel
Childhood's blood in our veins again.
For we are tired of grown-up fears,
Tired of grown-up pains and tears,
Sick of the stretch of the sordid years.
Give us a chance to laugh again,
Give us a play hour in our pain,
Teller of tales!

See What Turned Up!

"Nothing in the world," Strickland Gillilan told campaign workers of the Washington Community Chest, "is lovelier than the face of an upturned child."

A writer in a popular magazine at the time of the stock market crash last fall said, "We shall read in the papers about people who 'lost everything' in the panic. We shall doubtless read or hear of suicides. People who think they can lose everything in a panic are likely to commit suicide; but wiser people will know that nothing that can be lost in a market disturbance, provided one's own conduct is honorable, is anywhere near as important as the things that are beyond the reach of such storms."

Remarks Worth Repeating

Religion without mystery ceases to be religion.—*Bishop Manning.*

I still feel prohibition is the greatest experiment to benefit man.—*Thomas A. Edison.*

A news dispatch from Syracuse, N. Y., to the *New York Times* reads:

"Prohibition was the question of greatest interest to 100 New York State newspaper executives at the annual dinner of the State Publishers Association here tonight. In a question box which the newspaper men submitted to Mark Sullivan, Washington political correspondent, who addressed the dinner, four out of five of the queries dealt with the wet and dry problem.

"Mr. Sullivan gave it as his opinion that, however hot the controversy may be waxing in Washington and New York, repeal of the 18th Amendment is beyond reasonable expectation.

"Arthur Brisbane says flatly that the 18th Amendment will not be repealed."

Commenting on the dispatch, *Advertising and Selling*, a vigorous journal published by and for progressive business executives, says:

"Not by way of trying to horn in on big company, but by way of expressing his private opinion publicly, this humble scribe will make a third in this belief. The 18th Amendment is here to stay, just as are the Amendments which Abraham Lincoln and the Civil War added to the Constitution—one of which has never been 'observed' in a certain part of our country as was intended.

"We will have to junk this generation, so far as Mr. Volstead's unpopular Amendment is concerned; but when we are gone, with our ranting and raving, our grandchildren will learn to live with Prohibition, and only a comparatively small group made up of the weak and the very sporting will be seriously concerned. The time factor is all-important in such a gigantic experiment as Prohibition."

A word of caution and condolence to those who feel the years taking their toll: "Youth is not a time of life—it is a state of mind. . . . It is a temper of the will, a quality of the imagination, a vigor of the emotions. It is a freshness of the deep springs of life. Youth means a predominance of courage over timidity, of the appetite of adventure over love of ease. This often exists in a man of fifty more than in a boy of twenty. Nobody grows old by merely living a number of years. People grow old by deserting their ideals. . . ."

"What modern inventions have done most to help men up in the world?"
"The elevator and the alarm clock."

Isn't it strange

That princes and kings
And clowns that caper
In sawdust rings,
And common people
Like you and me
Are builders for eternity?

Each is given a bag of tools,
A shapless mass,
A book of rules;
And each must make—
Ere life is flown—
A stumbling-block
Or a stepping-stone.

—R. L. SHARPE.

"That is a skyscraper," announced the guide.

Old Lady: "Oh, my! I'd love to see it work."—*The Churchman.*

We're a Read Bag to Him, All Right!

"How do you like WORLD CALL?"
"I like it open."